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ABSTRACT

This two-year project at Saint Mary's College, a women's college in Notre Dame (Indiana), focused on building intellectual community and fostering student leadership skills. The study targeted two student groups: (1) students with much to contribute to the intellectual life of the college but alienated from traditional forms of leadership, and (2) students who, while comfortable in traditional leadership roles, do not think of themselves as intellectual leaders, although they have the abilities, interests, and opportunities to play that role. The project conducted workshops for student resident advisors, members of the student academic council, and student orientation leaders. It also conducted events open to all students such as the Play of the Mind Conferences, the Student/Alumnae Life of the Mind conferences, and the Life of the Mind Lectures short intellectual autobiographies given by faculty. Qualitative and survey data indicated the project succeeded in nurturing intellectual life and leadership at the college. Individual sections of the report present an executive summary; an overview of the project; and a description of the project's purpose, background and origins, specific activities, and results. Among 11 appendices are the resident advisor guide to the project, a keynote address titled "Are We having Fun Yet?" (Dorothy M. Feigl), conference agendas, listings of conference participants, and a reprint of an article on the program titled "St. Mary's College: Involving Students in Campus Culture Project" (by Kristen A. Lippert-Martin). (DB)

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Cover Sheet

THE SAINT MARY'S WOMAN: TOWARD INTELLECTUAL LEADERSHIP.

Grantee Organization:

Saint Mary's College
Notre Dame, IN 46556

Grant Number:

P116B01753-91

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Project Director:

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Total	$85,332

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B. Paragraph Summary of Project

This project nurtured intellectual community at Saint Mary's College and encouraged a new generation of intellectual leaders. Through the intellectual autobiographies of faculty in the Life of the Mind lectures, and programs with alumnae and with students at other women's colleges, students enriched their repertoire of models of intellectual leadership. We particularly focused on two groups: 1) those students who are alienated from traditional forms of leadership but have much to contribute to the intellectual life of the College and 2) those students who, while comfortable in traditional leadership roles, do not think of themselves as intellectual leaders though they have the abilities, interests, and opportunities to play that role. The students who participated were transformed and empowered by this experience. Students re-imagined themselves as intellectuals and took on more actively the role of intellectual leadership--changing campus institutions, mentoring other women, and creating new communities. The project has changed the self-perception and behavior of many students and affected the culture of the entire campus.

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Project Number: P116B01753
The Saint Mary's Woman: Toward Intellectual Leadership
Saint Mary's College, Notre Dame, Indiana 46556-5001
Project Director: Patrick E. White, Associate Dean of Faculty

EXECUTIVE SUMMARY

A. Project Overview

This project sprang from the need to nurture intellectual community at Saint Mary's and to discover and encourage a new generation of intellectual leaders within that community. Through workshops for student resident advisors (RAs), the student academic council, and orientation leaders, we helped key students understand that, while no one is an intellectual twenty-four hours a day, everyone has parts of herself that engage in the pleasure and joy of intellectual inquiry and discussion. Through these workshops and other events open to all students such as the Play of the Mind Conferences, the Genesis[3]: the Student/Alumnae Life of the Mind Conferences, and the Life of the Mind Lectures--short intellectual autobiographies given by faculty--we joined Saint Mary's students with one another, with alumnae, with faculty, and with students at other women's colleges. We helped one another recognize ways in which students can take responsibility for their own life of the mind, enrich the intellectual lives of others in their communities, and shape the institutions and personal interactions that form a rich community of thought and feeling on the college campus and beyond.

The students who participated were transformed and empowered by this experience. Students re-imagined themselves as intellectuals and took on more actively the role of intellectual leadership--changing campus institutions, mentoring other women on the campus and seeking the advice and connection to Saint Mary's alumnae and students at other women's college. The project has changed the self-perception and behavior of many students and affected the atmosphere of the entire campus.

B. Purpose

Every college in the country claims to foster the intellectual growth of students and faculty, and many have tried explicitly to foster an intellectual community. In beginning this project, Saint Mary's College wanted to build on these concerns, fostering an intellectual community by nurturing a community of intellectuals. This larger ambition of course raises fascinating questions of definition, let alone measurement. Many researchers describe <u>intellectual growth,</u> but defining <u>intellectual community</u> and especially <u>intellectual leadership</u> is more difficult. Our special angle of vision as a women's college led us to explore how the empowering ambition that comes with seeing oneself as an intellectual can work in collaborative and interconnecting ways and drew us to encourage models of intellectual leadership that are neither hierarchical nor exclusive. To these complex ends, we focused on two groups: 1) those students who are alienated from traditional forms of leadership but have much to contribute to the intellectual life of the College and 2) those students who, while comfortable in traditional leadership roles, do not think of themselves as <u>intellectual</u> leaders though they have the abilities and opportunities to play that role.

C. Background and Origins

In the fall of 1989, Saint Mary's College began a three-year faculty development project entitled, "Nurturing Intellectual Community: Life of the Mind at Saint Mary's College." This project, funded by the Lilly Endowment, included a component we called the Campus Culture Project, which was an attempt to study and describe student behavior, attitudes, and concerns that affect the nurturing of intellectual leadership and community at Saint Mary's College. A small team of faculty and administrators conducted a number of focused discussions in the residence halls. From these discussions a vision

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of the Saint Mary's student emerged. The Saint Mary's student feels considerable stress in negotiating the boundaries in her lives, in meeting a variety of expectations--social, academic, personal, and professional. In this welter of expectations that is often described by students as "being the Saint Mary's Woman," intellectual adventure, the free-floating exploration of ideas and issues, and self-conscious academic ambition and risk-taking seem devalued and obscured, relegated to a secret side of student behavior.

Also as a women's college in close proximity to and with long historical connection to a much larger institution, the University of Notre Dame, we recognized a need to help our students understand their own uniqueness and value as intellectuals in a larger student culture in which inaccurate and demeaning sexist images of Saint Mary's students as less capable and less academic than students at Notre Dame are not uncommon.

D. Project Description:

Throughout the first year we worked to increase students' understanding of the breadth and depth of their own intellectual lives. In a workshop entitled, The Idea of Leadership--The Leadership of Ideas, faculty and administrators from the Campus Culture Project Team helped forty-eight resident advisors consider that they too might be intellectuals and expand their role to include a responsibility for nurturing the diverse intellectual gifts of the women in their sections. This worked at bringing together the two key target populations. To provide a continuing context for this thinking about the varieties of intellectual life, we initiated the Life of the Mind Lecture series, in which faculty from a variety of disciplines talked about their own growth as intellectuals, presenting brief intellectual autobiographies and guiding students to explore their own futures with increased confidence.

The Play of the Mind Conference in January of 1991 brought together all student resident advisors and over one hundred additional students for a two-day experience that practiced modes of thinking and learning that are extracurricular and pleasurable, yet intellectually challenging. We explored the play of the mind in general and women's ways of knowing in particular, recognizing, in activities such as a group project to design the kind of toys or television series that would best nurture the development of the participants' younger sisters, alternative ways of thinking and creating. In the Genesis[3], the Alumnae/Student Life of the Mind Conference, we brought to campus twenty alumnae who have shown in their experiences beyond Saint Mary's College commitment to the life of the mind. This group helped sixty students re-imagine ways of playing the role of intellectual in the real world. There was a wonderful openness in the interaction among the participants and the alumnae were as much transformed as the students because their own intellectual ambitions and self-definition was affirmed.

In the second year of the project continuing programs including a second Play of the Mind Conference which brought students and colleagues from selected women's colleges to our campus, a Mapping the Community project that sent six teams from Saint Mary's to these other campuses. These connections forged here enriched our repertoire of models of intellectual leadership. A second Alumnae Conference engaged the alumnae in redefining their experience and connected them to students as mentors in new ways.

E. Project Results

In discovering the innovative and independent thinker at times hidden in their image of the Saint Mary's Woman, students enlarged their vision of themselves, their sense of community at Saint Mary's, and their power for future positive action beyond college. In the programs of the project, students discovered new models for their own sense of themselves as intellectuals and intellectual leaders. In individual program evaluations a number of students wrote about how they had come to have a new confidence in themselves and their own voices, a new respect for their colleagues and for their college, and a new ambition to act as an intellectual in the world.

In addition to the anecdotal and qualitative evidence of the program's

impact, survey data obtained during the two-year period also validated the effectiveness of the program. Particularly during the first year of the program, the empirical analysis demonstrates the increased awareness both to the individual program participant of her own intellectual identity, but also the perception of the College as an intellectual environment. Similarly, the survey data suggested that for the RAs, who were particularly targeted during the first year of the program, there again was a program impact on their own perceived role as intellectual leaders.

F. Summary and Conclusions

The project has succeeded in nurturing intellectual life and intellectual leadership at Saint Mary's. As we have connected to alumnae and to students and faculty at other women's colleges, we have broadened the dialogue and the experience, helping one another to recognize shared ambitions and high hopes for continued growth as communities and individuals. We have led students to see ways in which they are intellectuals and leaders and given them opportunities to put these new visions of themselves into practice that matters. We want to enlarge the dialogue and make intellectual life a more central element of discussions of campus culture.

As the project has progressed we have struggled with defining <u>intellectual</u> and <u>intellectual leader</u> recognizing that for many students these are terms that are formidable, implying both power and distance. We have worked to help students see that they might own these terms in their particular ways, and use them as a basis for encouragement and action in the world. Unlike the term <u>academic</u>, <u>intellectual</u> is not bound nor defined by institutional affiliation and therefore allows students to imagine an enduring relation with a life of the mind and an intellectual community that goes beyond an individual college and beyond their own time as undergraduates. We think, as our project has shown, a reconsideration, a validation, and a reclaiming of the role of the intellectual can have a profound effect on college life.

Project Number: P116B01753
The Saint Mary's Woman: Toward Intellectual Leadership
Saint Mary's College, Notre Dame, Indiana 46556-5001
Project Director: Patrick E. White, Associate Dean of Faculty

BODY OF THE REPORT

A. Project Overview

Our FIPSE Project The Saint Mary's Woman: Toward Intellectual Leadership really began about a year before we applied for FIPSE support. As we worked through a faculty development project funded by the Lilly Endowment entitled Nurturing Intellectual Community: Life of the Mind at Saint Mary's College, we came to realize that any change in the campus culture would best be brought about through students re-imagining their own powers and abilities as leaders and as intellectuals. While we wanted to find ways to help all students take active roles in shaping the intellectual climate of the College, we focused particularly on two groups: 1) those students who are alienated from traditional forms of leadership but have much to contribute to the intellectual life of the College and 2) those students who, while comfortable in traditional leadership roles, do not think of themselves as intellectual leaders though they have the abilities and opportunities to play that role. Through workshops for student resident advisors, the student academic council, and orientation leaders, we helped those traditional leaders understand that they have a role to play in the intellectual life of the College. Through other events open to all students such as the Play of the Mind Conferences, the Genesis^3: the Student/Alumnae Life of the Mind Conferences, and the Life of the Mind Lectures--short intellectual autobiographies given by faculty--we helped all Saint Mary's students gain in confidence in their right and responsibility to assume the role of intellectual.

As we joined Saint Mary's students with one another, with alumnae, with faculty, and with students at other women's colleges in these conferences, we spread the audience of the project beyond our student body and began to serve the discovery and invention of new intellectual communities within our College. We

helped one another recognize ways in which students can take responsibility for their own life of the mind, enrich the intellectual lives of others in their communities, and shape the institutions and personal interactions that form a rich community of thought and feeling on the college campus and beyond.

The students who participated were transformed and empowered by this experience. Students re-imagined themselves as intellectuals and took on more actively the role of intellectual leadership--changing campus institutions, mentoring other women on the campus, and seeking the advice and connection to Saint Mary's alumnae and students at other women's college. The project has changed the self-perception and behavior of many students and affected the culture of the entire campus.

B. Purpose

This project began with the discovery made through our Campus Culture Project that many students at Saint Mary's feel a fragmentation in their lives, a split between the work of study and class and the play of experience outside regular academic formats. We directly wanted to discover ways to rethink our campus culture and affirm the pleasure of intellectual as separate from, though sometimes related to, academic life. We sought ways to invigorate the intellectual culture of our campus by helping students find a space to talk about their own intellectual ambitions and their ambitions for the College.

This purpose is aided and complicated by the fact that Saint Mary's women are very good students who have been admitted to this selective institution with fine high school records, and yet few see themselves as intellectuals, and if they do, they tend to see themselves as outsiders. Our purpose was in part to help the students who see themselves as leaders recognize the intellectual part of their own experience and assume responsibility for nurturing that in others

and to help those students who see themselves as intellectuals recognize that they are a central part of our community also, indeed, that they should be assuming a role as leaders within that community.

This project demands careful consideration of the meaning of the words intellectual and intellectual leader. The nature of intellectual life is such that it is not always easy to designate when one is acting like an intellectual or when one is functioning as an intellectual leader, but we tried to see, understand, and name some of these distinct times, to help students and faculty and alumnae reach a recognition of their role as intellectuals and a commitment to their responsibility for leading the intellectual life of their communities.

Why is this important? If students who already feel they are different in their self-identification as intellectuals do not find a place in our college communities, they risk becoming isolated and a lost resource here and in the larger cultural dynamic beyond college. This is where the student leaders are so important. They can help make the climate of our campus friendly to those intellectuals in part by seeing the intellectual within us all. This issue has profound importance for women students and women's colleges, for women are too often acculturated to not take their own ambitions as intellectuals seriously and to be more wary of experiencing the kind of ostracization that intellectuals sometimes face. This emphasis on rethinking the meaning and manifestation of the word intellectual through key phrases such as "play of the mind" and "life of the mind" that have resonated through our project is thus central to our purposes and is one of its important legacies for other campuses. It is easier to talk about <u>intellectual development</u> than <u>development of intellectuals</u> because the former term has an apparent substance and measurability that is difficult to attain with the latter. But the experience of Saint Mary's College over the last few years

shows the benefit of addressing this question. Through the initiatives connecting us to other women's colleges we are working to define and shape the problems and the issues for all colleges to engage.

C. Background and Origins

This project began out of the coming together of several perceptions. First for some years, faculty had been concerned about the need to encourage interdisciplinary engagement, curricular cooperation, and general intellectual interaction among faculty. At the same time the general feeling among faculty and students held that Saint Mary's was a very intense environment with much stress on academic excellence and social acceptance particularly for students but also for faculty. Finally as a women's college near a more famous coeducational institution with a predominantly male ethos, the University of Notre Dame, many of our students expressed both pride in Saint Mary's and a sense of being put down by the students of Notre Dame. These and other perceptions were given sharp focus through the Campus Culture Project, a 1989 initiative of the faculty development project funded by the Lilly Endowment.

In the Campus Culture Project, a team of faculty and administrators conducted focus interviews with groups of Saint Mary's students. Out of the needs and concerns expressed there and out of the successful programs of that project came the issues that we have tried to address in the FIPSE Project: the need to offer a place for the student intellectuals and the need to see that all students at times can gain by understanding and affirming the intellectual within their own behavior, ideas, and ambitions.

In this broad ranging project, it was essential to have cooperation between the student affairs division and the academic affairs, because the strict dichotomy between student life in class (work) and student life outside class

(play) was one of the problems we were trying to address. Also it was important that we stressed student leadership in the design and implementation of the program. Students were key players in symbolic and formal ways, such as in our practice of having students introduce each Play of the Mind speakers, and in more extended ways in the design and implementation of the programs.

D. Project Descriptions

Concentrating on the potential leadership of resident advisors, members of the student academic council, and self-selected student intellectuals, the FIPSE project has helped students develop as intellectuals and participate in the nurturing of intellectual community through the following programs.

Workshop: The Idea of Leadership--The Leadership of Ideas - August 1990-August 1991

Saint Mary's College is a largely residential campus: in 1989, 89.8% of all students lived on campus. This fact, a developed resident advisor program headed by a professional director in each residence hall and a Director of Residence Life, and the success of the Campus Culture Project indicated that the residence hall would be an excellent locus for the encouragement of new models of intellectual leadership. Student resident advisors (RAs) were seen as potentially significant leaders in shaping the intellectual life of the students outside of class. To accomplish that purpose, we needed to first reshape their vision of themselves and their roles through workshops during the August RA training period. In these engagements with the resident advisors we essentially had two goals: 1) to help RAs become more comfortable with a vision of themselves as intellectuals; and 2) to frame an understanding of their role as intellectual leaders, as key players in the intellectual life of students.

We invited the students to think of being an intellectual not as belonging

to a class or type but as a role one plays. We noted that no one is an intellectual all the time, but there is not one of us who has not felt what it is like to play the role with honesty, to have an intellectual experience. We noted that Colleges in general and Saint Mary's in particular certainly encourage academic success and that dean's list, valedictorians, honors convocation, are among the signs of academic achievement. Intellectual achievement or excitement, more broadly defined, however, is less easily recognized and acknowledged.

So we asked the resident advisors simply to describe in a brief writing exercise a moment when they felt they had an intellectual experience, a moment when the excitement they felt was connected to something other than grades or teacher approval and may indeed have been disconnected from classroom experience altogether. We could not be happier with the response we received. The students shared moments in class, in discussion with friends and family, in the privacy of their own thinking and writing--moments when they began to feel the excitement and energy that comes in the intellectual role.

The RAs wrote of moments of "connection" of time "when the light came on," when the "thoughts flowed". The invitation to recall these moments engendered a revelation among these students, a recognition that yes they do take pleasure in the intellectual life. One student, recalling an experience in her freshman year, wrote, "I learned that I should not be afraid to enter those doors that are waiting to be opened." From this exercise, we worked to confirm the resident advisors' engagement with the intellectual life and to help them see that these experiences might be more self-consciously nurtured. (The Resident Advisor Guide to the FIPSE Project, Appendix C, amplifies this description of the RAs role.)

<u>Play of the Mind Conferences--January 1991 and 1992</u>

These conferences particularly targeted resident advisors (more so in the

first year than in the second) and used resident advisors as scouts to recommend those students who might be most interested in the intellectual playfulness we were trying to encourage. In both conferences we sought to initiate the students into modes of learning that are extracurricular and pleasurable, yet which are intellectually challenging. We were led in the first workshop by Ann Stanton, professor of psychology at Wells College and Lanie Melamed, professor of leisure studies at Concordia University in Montreal.

Through the leadership of these two women, we were introduced to the play of the mind, by imagining different ways to conceive of thinking and expanding our views of intellectual life. How can we understand and nurture the playful and creative aspects of intellectual life? Both Ann and Lanie have long been associated with the project which produced the Women's Ways of Knowing, and they helped our students see power in the special ways that they might think, feel, and be in the world as young women. (See schedule, Appendix E.)

The second Play of the Mind Conference in January of 1992 brought student and faculty representatives from six different women's colleges to Saint Mary's to discuss the intellectual lives of their campuses and to imagine new and exciting futures for women's colleges. The colleges selected from over twenty applications included: the College of Saint Elizabeth's, Hood College, Meredith College, Mills College, Mount Saint Mary's College, and William Woods College. These teams, paired with Saint Mary's teams, designed the conference. Later in the semester the Saint Mary's teams visited their partner teams' campuses. This was an important conference for many Saint Mary's students because they realized that some of the concerns they felt to be particular and special to Saint Mary's students and some of their special pride were shared by many of the faculty and students from our sister colleges. (See Appendix F for schedule, and Appendix

J for a list of participants from our guest colleges.)

Genesis[3]: The Alumnae/Student Life of the Mind Conferences--1991 and 1992.

In both these conferences about twenty alumnae were invited back to Saint Mary's for a weekend of interaction with students. We focused on the life of the mind after college and ways in which intellectual life can be nurtured. These conferences were extraordinary events in which lasting friendships were formed between students and alumnae and among alumnae themselves. (See Appendix H for schedules and Appendix G for a list of alumnae participants.)

Academic Orientation - Life of the Mind Keynote September 1990

In September 1990, the Vice-President and Dean of Faculty presented a keynote address, which drew faculty and students together in a consideration of the intellectual life at Saint Mary's College, and initiated the Life of the Mind lecture series. We wanted to make this keynote by Dean Dorothy M. Feigl an event for the whole campus. The RAs worked hard at getting the students involved, personally inviting women in their sections, and the faculty were urged to announce the event and invite their students to attend. We had over 800 students and faculty in attendance. It was a great moment for the project and the intellectual confidence of the students, and Dorothy Feigl's talk continues to resonate in the campus culture. (The text is included as Appendix D.)

Life of the Mind Lectures - 1990-1992

The Campus Culture Project uncovered wide-spread student interest in the research and thinking of the faculty. Students know the faculty are working on projects and thinking about personal and public issues beyond the classes they teach, but they rarely have a chance to hear the faculty reveal this other side of their lives, a side that is at once personal and intellectual. Throughout the academic year, faculty from a wide variety of departments and disciplines

presented talks on their own growth as intellectuals. These Life of the Mind lectures were brief intellectual autobiographies in which faculty models presented to colleagues and students a description of how they came to be what they now are. In the two years of the project there were twenty-two such talks, from faculty representing sixteen different departments. The lectures were successful at helping students understand the sometimes helter-skelter developmental processes through which faculty members became the formidable persons they sometimes seem to students, humanizing the intellectual quests of the faculty and validating the students' own. Further we helped students see that the process of becoming an intellectual is a never-ending one, but one that yet has abundant compensations. As the list of presenters in Appendix I indicates, the lectures offered variety in discipline, style, tone, and focus.

Mapping the Community

As a follow up to the Second Play of the Mind Conference in January, 1992, in the spring teams of two students and one faculty visited the sister colleges which attended our Play of the Mind II. With the cooperation of the faculty liaison for each campus, the students engaged individuals and groups of students at other colleges in a systematic agenda of questions regarding their campus culture and the ways in which intellectual leadership is manifested on their campuses. This helped disseminate our experiment and enlarge our sense of student intellectual cultures as we continue our project. This year students will host discussions of their perceptions of the worthwhile aspects of the intellectual culture on our sister campuses.

E. Project Results

Formal Evaluation--Methodology

The directors of the formal evaluation of this project were Dr. William

Cash, Director of Institutional Research and Dr. Rebecca Stoddart, Associate Professor of Psychology, both of Saint Mary's. They were greatly aided by the advice and consultation of Dr. John A. McKillip, Professor of Psychology at Southern Illinois University, contributed much to the design and implementation of this evaluation. A copy of his full report, which forms the basis of the this discussion of formal evaluation, is available from the project director.

The Life of the Mind intervention at Saint Mary's College presented several challenges for evaluating its impact. First, the intervention aimed at an entire college community that is already focused on intellectual issues. Second, the intervention had innovative individual and institutional components, organically developed within a specific environment. Finally, over the two years of the intervention, the intervention experience accumulated. Second-year participants built on first-year experiences.

To meet these challenges, the evaluation of the Life of the Mind intervention emphasized multiplism (Cook, 1984, [references in Appendix A]) and pattern matching (Campbell, 1975; Trochim, 1985). Evaluation procedures included the use of locally developed, standardized and bootstrapped instruments as well as qualitative observations. Rather than a single experimental-versus-control main effect, the evaluation examined patterns of outcomes consistent with a changing intellectual lifestyle.

Multiplism. To avoid the inevitable biases attached to any particular measurement instrument or perspective, the evaluation utilized multiple measurements and perspectives. Students were questioned about their image of Saint Mary's and their image of themselves. Housing resident advisors (RAs), central actors in the non-academic life on Saint Mary's campus, were questioned about facets of their positions. The College community was monitored for

qualitative evidence of developments of intellectual life. Especially during the second year, the Life of the Mind intervention sought to increase and diversify the non-classroom intellectual life on campus.

Pattern Matching—Students. For theoretical and logistical reasons, program participant retrospective pretests (i.e., post-participation reports on their pre-program status; for other examples of such assessments, see Howard & Daily, 1979; Rockwell & Kohn, 1989) were used instead of actual pre-tests. The retrospective pretest was administered at the same time as the post-test assessment.

As a second quasi-experimental technique, a control-construct design (McKillip & Baldwin, 1990; McKillip, 1992) compared change on intellectual lifestyle scales (experimental construct) with change on physical lifestyle scales (control construct). Both are central to college students but only the experimental construct was the focus of the Life of the Mind intervention. Finding stronger patterns of change over time on the intellectual lifestyle scales than the physical lifestyle scales would support the hypothesis of intervention impact. This interactive pattern provides a more rigorous test than the simple pre-post change, but is open to plausible alternative explanations.

Third, the evaluation categorized students by their level of participation in the Life of the Mind intervention. Depending on the intervention year, three or four categories were used. A stronger interaction pattern of change over time on the intellectual than the physical lifestyle scales for heavy rather than light participants supports the inference of intervention impact. This three-way interactive pattern provides the most strenuous test of the Life of the Mind intervention: there should be change from pre- to post-observation; it should be stronger on the intellectual lifestyle than the physical lifestyle scales; and

this two-way interaction pattern should be stronger for heavy than for light program participants.

Pattern Matching-RAs. RAs are advanced college students who live in residence halls and are paid to perform diverse functions. At Saint Mary's College ten role functions have been identified, e.g., administrator and role model. The Life of the Mind intervention sought to affect the role function of intellectual leader that the RAs fulfill. Since standardized scales of RA roles were not available, one had to be devised. Multidimensional Scaling (Davidson, 1983) was used to map the RA functions and identify clusters or dimensions important to the RAs themselves. Using the retrospective pretest and control construct methodology, RAs' judgements of the centrality of ten job functions were examined for a pattern of increased emphasis on the role of intellectual leader over the life of the intervention.

Evaluation Results

Students-Year 1: Image of Saint Mary's College. At the end of Year 1, a sample of students (N=71) rated Saint Mary's support for students' intellectual (target measure) and physical well-being (control construct measure) on 5 and 4 item scales, respectively. Students were divided into three groups based on the frequency of attending Life of the Mind conferences and lectures. These hypotheses were tested: (a) agreement with intellectual well-being statements would increase from pre to post observations (Time effect); (b) the increase would be greater for the intellectual well-being than the physical well-being statements (Construct effect); and (c) this relative increase would be stronger for those who attended more intervention programming (Attendance effect).

The results of the analysis supported each of these hypotheses. The mean agreement scores for the interaction of the three effects are presented in Table

1 and Figure 1 (see Appendix B). The bottom row in Table 1 presents mean scores for the Time X Construct interaction. While retrospective pre-test scores were equal for both well-being scales, post-test scores were significantly higher for the intellectual than the physical scales, as predicted. Figure 1 shows the means for the Attendance X Time X Construct interaction. Higher placement of the line reflects greater agreement change on the intellectual than physical scale. The divergence of the lines indicates that the differential change accelerated with heavier attendance at Life of the Mind programming, supporting the strongest version of the positive impact hypothesis.

Students-Year 1: Self-Image. At the same time that the image of Saint Mary's College was measured, students responded to statements describing their image of themselves with respect to intellectual and physical well-being. Factor analysis of the intellectual well-being questions revealed two independent scales, one focusing on intellectual behavior (e.g., I participate in intellectual behaviors with friends) and the other focusing on intellectual self-image (e.g., I am comfortable labelling part of my identity or role as intellectual). Separate scale scores were computed for intellectual behavior, intellectual self, and physical well-being. Analyses detailed in the previous section were conducted on the self-image information. Both the Time main effect and the Time X Construct interaction were reliable. The Attendance X Time X Construct interaction was not. Table 2 and Figure 2 (see Appendix B) present the means for these interactions. The bottom row in Table 2 presents mean agreement for the Time X Construct interaction. There is positive change from retrospective-pre to post-observations for both intellectual scales, but not for the physical well-being scale, as predicted. Figure 2 shows the means for the Attendance X Time X Construct interaction. Again, higher placement of the line

reflects greater agreement change on the intellectual than physical scales. Heavy attenders changed more than other students on both the Intellectual and Physical Well-being scales.

Students—Year 2: Image of Saint Mary's College. During the second year of the project, two groups of students were surveyed about the image of Saint Mary's and their self-images with the same instruments as used during Year 1. Analyses described for Year 1 were repeated with the use of 4 rather than 3 Attendance groups. Both the Time main effect and the Time X Construct interaction were reliable. The Attendance X Time X Construct interaction was not. Table 3 and Figure 3 (see Appendix B) present the means for these interactions. The bottom row in Table 3 presents mean agreement for the Time X Construct interaction. There is a larger positive change from pre- to post-observations for the both intellectual scales than for the physical well-being scale, as predicted. Note that this effect was much smaller in Year 2 than Year 1. Figure 3 shows the means for the Attendance X Time X Construct interaction. Again, higher placement of the line reflects greater agreement change on the intellectual than physical scales. However, the lines do not diverge as attendance increases, which fails to support the most rigorous prediction.

Students—Year 2: Self-Image. As was done in Year 1, students responded to statements describing their image of themselves in the areas of intellectual and physical well-being. Separate scale scores were computed for intellectual behavior, intellectual self, and physical well-being for the combined samples. Analyses detailed in the previous section were conducted on the self-image information. Both the Time main effect and the Time X Construct interaction were reliable. The Attendance X Time X Construct interaction was not. Table 4 and Figure 4 (see Appendix B) present the means for these interactions. The bottom

row in Table 4 presents mean agreement for the Time X Construct interaction. There is positive change from pre- to post-observations for both intellectual scales, but not for the physical well-being scale, as predicted. Figure 4 shows the means for the Attendance X Time X Construct interaction. As in the previous figures, higher placement of the line reflects greater agreement change on the intellectual than physical scales. However, the lines do not diverge as attendance increases, again failing to support the most rigorous prediction.

Comparison of Year 1 and Year 2. Because of sampling and maturational differences, it is difficult to compare changes between years. The College and many of its students began Year 2 affected by the Life of the Mind experiences of Year 1. Comparison of pre-observations on the intellectual well-being scales across years supports this inference: Year 2 pre-test measures were higher than Year 1 pre-test measures for the Intellectual Image of Saint Mary's College scale, for the Self Intellectual-Behavior scale, and for the Intellectual-Self scale. Although it may be taken as an intervention impact, changes during the second year may have been more difficult to document because students began the second year with more positive intellectual attitudes about themselves and their school than they began the first year.

Summary. Analyses indicate moderate to strong support for the inference of a positive impact of the Life of the Mind intervention on students' intellectual attitudes. Students' opinions of their college and themselves increased more on the intellectual well-being scales than on the physical well-being scales during each year of the intervention. During Year 1, changes in the intellectual image of Saint Mary's were directly related to participation in Life of the Mind activities. This pattern, however, was not replicated in Year 2. We believe the failure to strongly replicate Year 1 attendance effects was due

to the fact that students began Year 2 of the intervention with more positive intellectual attitudes than they had begun Year 1. Thus change, especially for moderately and heavily involved students, would be more difficult to demonstrate using the instruments employed here.

RA Job Descriptions—Centrality of the Intellectual role. At three different times during the two-year intervention RAs were asked to rate the central functions of their roles and responsibilities. Four sets of ratings were collected: retrospective pre- and post-judgements for Year 1, and true pre- and post-tests for Year 2. Two statements were developed for each of the 10 role functions performed by the RA staff at Saint Mary's College: administrator, big sister/friend, community developer, counselor, disciplinarian, educational/ social programmer, intellectual leader, negotiator/moderator, resource and referral, role model.

Multidimensional scaling attempts to locate within two dimensions the relationship of a number of scale (role) characteristics. Figure 5 (see Appendix B) shows these relationships for the RA role function scales, derived from the four sets of ratings. Role functions located close together in Figure 5 were judged similarly by the RAs, while those distant were not judged similarly. Dimension 1 is anchored by the roles of intellectual leader, educational programmer and sister at one end and administrator, disciplinarian and negotiator at the other. Dimension 2 is anchored as counselor at one end and resource, role model and community developer at the other.

The Life of the Mind intervention was primarily aimed at affecting the importance of Dimension 1 of Figure 5. Its success is indicated by the subject weights presented in Table 5 (see Appendix B). Subjects weights measure the importance of each dimension at each of the 4 times measured (twice for each

year). The size of the weight indicates the importance of the dimension. Overall, Dimension 1 was more important than Dimension 2. The pattern differed, however, across the 4 sets of ratings. In Year 1, retrospective pre-test ratings depended more on Dimension 2 than Dimension 1. However, at the post-observation, Dimension 1 became more important and Dimension 2 became less important. For Year 2 pre-test observations, Dimension 1 was more important for RAs' ratings; at the end of Year 2, Dimension 1 again increased in importance and Dimension 2 decreased. The increased importance of Dimension 1 in both Year 1 and 2 is consistent with an intervention impact.

Importance Rankings. In addition to the centrality ratings, RAs selected five of the role descriptors that were most important. The number of ranked descriptors for each role were combined for the two different poles of Dimension 1. Rankings were computed for the intellectual leader role cluster (intellectual leader, educational programmer, sister) and the administrator cluster (administrator, disciplinarian, negotiator). These rankings were analyzed in an analysis of variance with Year as a between-subject factor and Time and Cluster as within-subject factors. A Cluster X Time interaction would be predicted by the Life of the Mind intervention, where the intellectual leader cluster increases in importance over time relative to the administrator cluster. There was a reliable Cluster X Time interaction and a reliable Year X Cluster X Time interaction. The 3-way interaction is shown in Table 6 and Figures 6 and 7 (see Appendix B). For Year 1 (Figure 6), when Life of the Mind programming specifically targeted RAs, the Administrative Role Cluster was ranked much higher than the Intellectual Leader Cluster in the retrospective-pre observations. This ranking was reversed for post-observations. The increased importance of the Intellectual Leader Cluster supports our hypothesis of program impact. In Year

2 (Figure 7), when the RAs were not specifically targeted, the importance of the Administrative Role Cluster decreased from pre to post-observations, but the importance of the Intellectual Leader Cluster did not change.

Summary. Information from two areas supports the conclusion of a positive impact of the Life of the Mind intervention on RAs. First, the subject weights from the multidimensional scaling analysis indicate that the Intellectual Leader-Administrator dimension was more important for RAs' centrality ratings of their roles at the end, rather than at the beginning of their tenure. Secondly, ranking of the Intellectual Leader cluster of role functions increased from retrospective-pre to post observations in the year that programming specifically included the RAs.

Additional Project Results

The formal evaluation measured changes in perception and behavior among students and RAs, but the influence of the project and indeed the ultimate effect of some of the results described more formally above can be seen in behavior, attitude, and mood on campus in a number of specific ways.

The enthusiasm of the response of the students to the individual events, whose evaluation we used in our internal planning, convinced all involved that such programs as the Play of the Mind and the Alumnae/Student Life of the Mind Conferences should go on. As a part of our sesquicentennial celebration we will be hosting a Play of the Mind Conference similar to but larger than our January 1992 conference of women's colleges. Our sesquicentennial conference will focus on Catholic women's colleges. The Life of the Mind lectures will continue this year with a broadening and developing of the potential formats. Yet beyond the specific success of the conferences and the overall measurable changes, the success of the FIPSE project can also be seen in the flurry of fascinating

initiatives in our campus intellectual life that were begun by students and not directly a part of the FIPSE programs. The initiatives are as follows: 1) Clarissa Dalloway's Coffee House provided a center for student and faculty interaction and for intellectual community at Saint Mary's. As the name taken from Virginia Woolf's character indicates, the coffee house has its origins in the imagination of a Bloomsbury-like community of thinkers and artists. 2) The Center for Women's Alliance offers a place for women in the community to discuss women's issues. More than just a room of one's own, though importantly that, the Center is evolving into a programming unit, sponsoring discussions, lectures, and readings on women's issues. 3) Rediscovering Our Roots, a five-week lecture series on the history of Saint Mary's, in which faculty presenters discussed key figures and moments in the history of the College, responded to a need expressed in our conferences for students to know the intellectual models of our institutional past. 4) SURV (The Spes Unica Resource and Volunteer) Center offers students information about volunteering and where community agencies could articulate their needs.

In all four of these cases, the student founders of these initiatives were seniors who had been actively involved in the FIPSE project. They established new communities around particular purposes, nurtured those communities through an active year, discovered and developed sources of funding, and provided for a succession to new leaders for the upcoming year. Without in any way taking credit for the real originality and energy that these student leaders and many others who helped them evidenced over the last year, it is important to note that the FIPSE helped articulate the needs that these projects addressed and helped provide an atmosphere in which these initiatives could breath and prosper. These institutions and the leadership models that created them may be among the most

enduring legacies of the FIPSE Project.

Dissemination has been done through our contacts with other women's colleges, through conference presentations, including the Association of General and Liberal Studies, through our second Play of the Mind Conference, and to important internal publics by reports to the Board of Regents and its education committee, to the Alumnae Board, to the Parents Council, to the Alumnae Club President's meeting, and to a general meeting of alumnae at Reunion '91.

In a special issue on initiatives to foster intellectual community on their campuses, Liberal Education featured our Saint Mary's FIPSE programs. (A copy of the article appears in Appendix K.) We have also received inquiries from such colleges as St. Norbert's, Gettysburg, and Central Oregon Community College.

F. Summary and Conclusions

Before the FIPSE Project began one could have found intellectuals, intellectual leaders, and intellectual community at Saint Mary's College. What the project has accomplished is a renewed ease with which students identify themselves as intellectuals and own their intellectual ambitions, a new visibility of intellectual community, and a new encouragement of student leadership in shaping the life of the college. The project has also strengthened the self-image of our students and our college as we worked with other women's colleges to acknowledge and communicate the life of the mind that exists on our campuses. We have led students to see ways in which they are intellectuals and leaders and given them opportunities to put these new visions of themselves into practice that matters.

APPENDIX A - References

APPENDIX B - Tables and Figures

APPENDIX C - Resident Advisor Guide to the FIPSE Project

APPENDIX D - Keynote address - Life of the Mind Lecture Series "Are We Having Fun Yet?", Dorothy M. Feigl, Vice President and Dean of Faculty, September 1990

APPENDIX E - Schedule of the Play of the Mind Conference I, January 1991.

APPENDIX F - Schedule of the Play of the Mind Conference II, January 1992

APPENDIX G - Alumnae Participants - Genesis ^{3}: The Alumnae/Student Life of the Mind Conferences, April 1991 and April 1992

APPENDIX H - Schedule of Genesis ^{3}: The Alumnae/Student Life of the Mind Conferences, April 1991 and April 1992

APPENDIX I - Presenters in the Life of the Mind Lecture Series, 1990-1992

APPENDIX J - Guest Colleges and Representatives, Play of the Mind II Conference, January 1992

APPENDIX K - Article on Saint Mary's College Programs to Foster Intellectual Community, Liberal Education, November/December 1990

APPENDIX A - References

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APPENDIX B - Tables and Figures

Table 1. Agreement with Intellectual and Physical Well-being as Part of the Image of Saint Mary's College, Year 1

Intervention Attendance	Intellectual Well-being R-Pre[a]	Intellectual Well-being Post	Physical Well-being R-Pre[a]	Physical Well-being Post
Light	3.9	4.1	3.8	3.8
Medium	3.8	4.1	3.6	3.8
Heavy	3.7	4.3	3.9	4.1
Average	3.8	4.2	3.8	3.9

[a] Retrospective pretest.

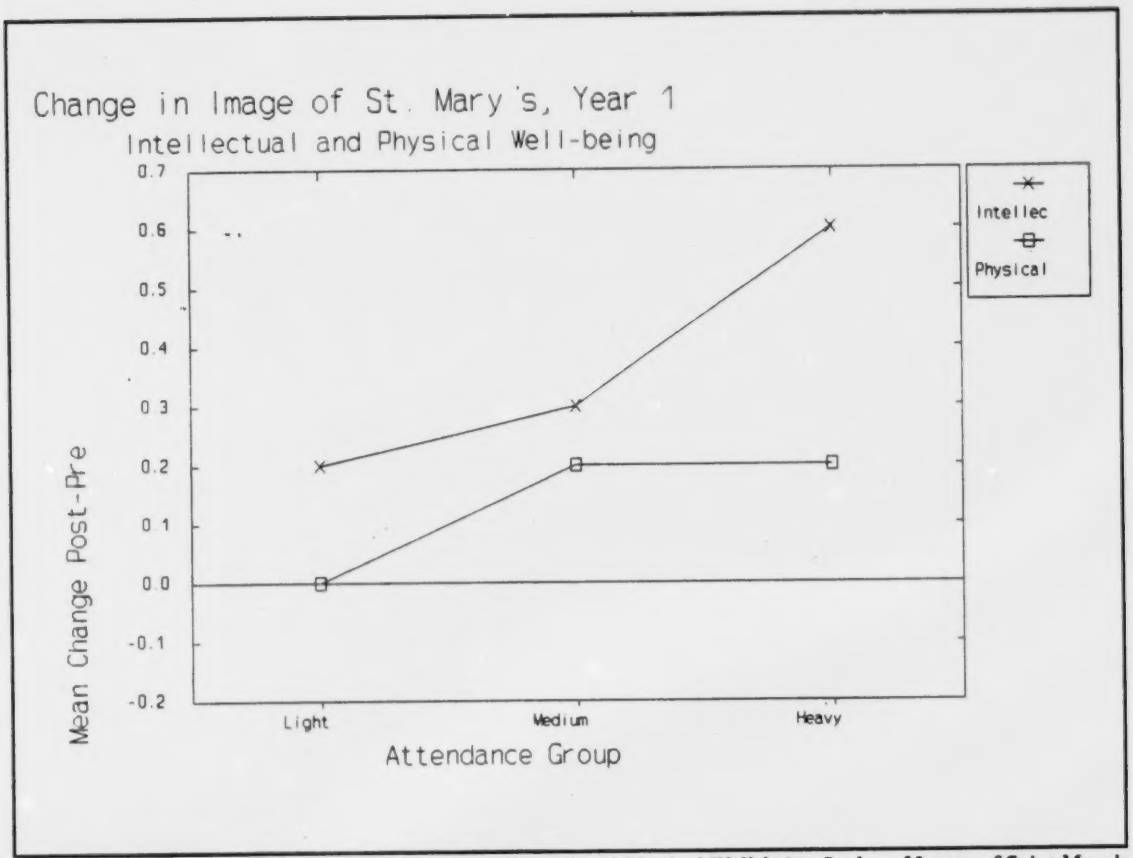

Figure 1. Change in Agreement (Post-Pre) on Intellectual and Physical Well-being Scales of Image of Saint Mary's College, Year 1.

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Table 2. Agreement with Intellectual and Physical Well-being as Part of Self-Image, Year 1

Intervention Attendance	Intellectual Behavior R-Pre*	Intellectual Behavior Post	Well-being Self R-Pre*	Well-being Self Post	Physical Well-being R-Pre*	Physical Well-being Post
Light	3.4	3.7	4.0	4.4	3.6	3.5
Medium	3.4	3.8	3.8	4.1	3.5	3.5
Heavy	3.9	4.5	4.2	4.7	3.3	3.5
Average	3.6	4.0	4.0	4.4	3.5	3.5

* Retrospective pretest.

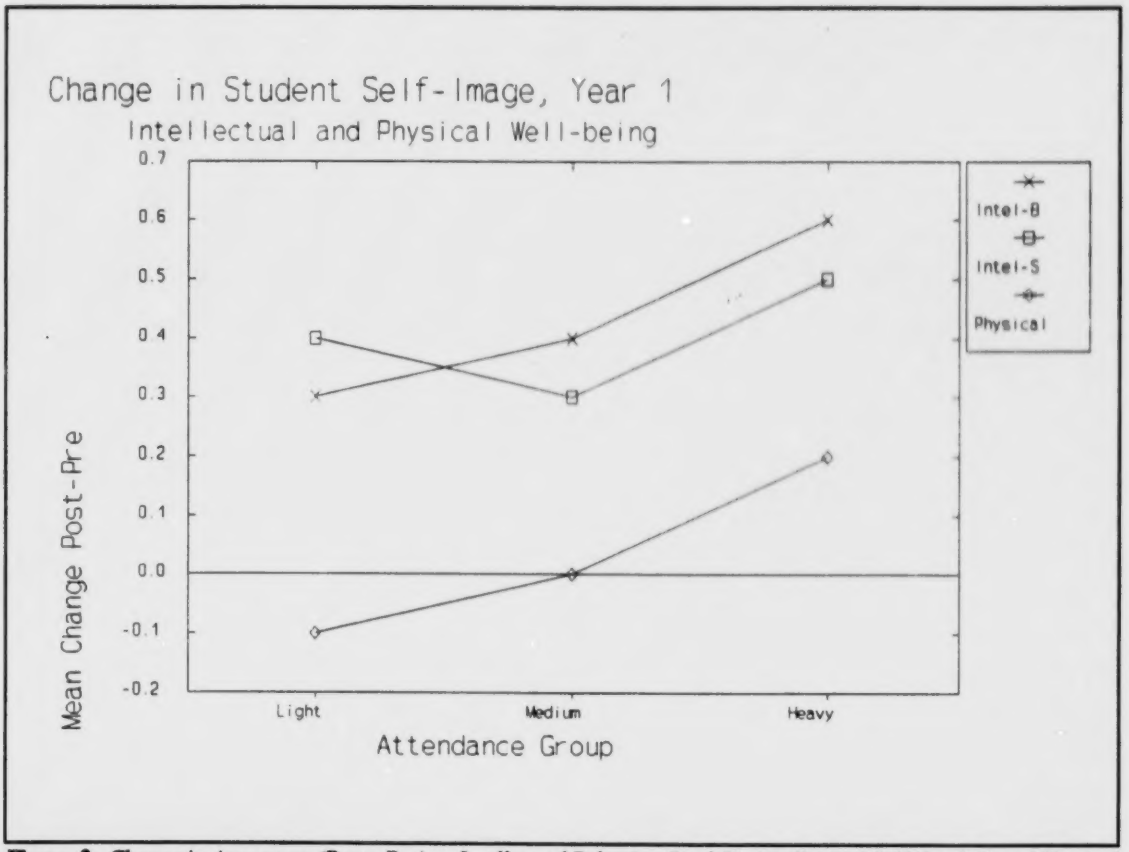

Figure 2. Change in Agreement (Post - Pre) on Intellectual Behavior (Intel-B), Intellectual Self (Intel-S) and Physical Well-being Scales of Self-image, Year 1.

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Table 3. Agreement with Intellectual and Physical Well-being as Part of the Image of Saint Mary's College, Year 2

Intervention Attendance	Intellectual Well-being Pre[a]	Intellectual Well-being Post	Physical Well-being Pre[a]	Physical Well-being Post
Light	4.2	4.2	4.0	4.0
Medium-Light	3.9	4.2	3.7	3.8
Medium-Heavy	4.0	4.3	3.8	3.8
Heavy	3.7	3.9	3.6	3.9
Average	4.0	4.2	3.8	3.9

[a] Combines both retrospective-pre and actual pretests.

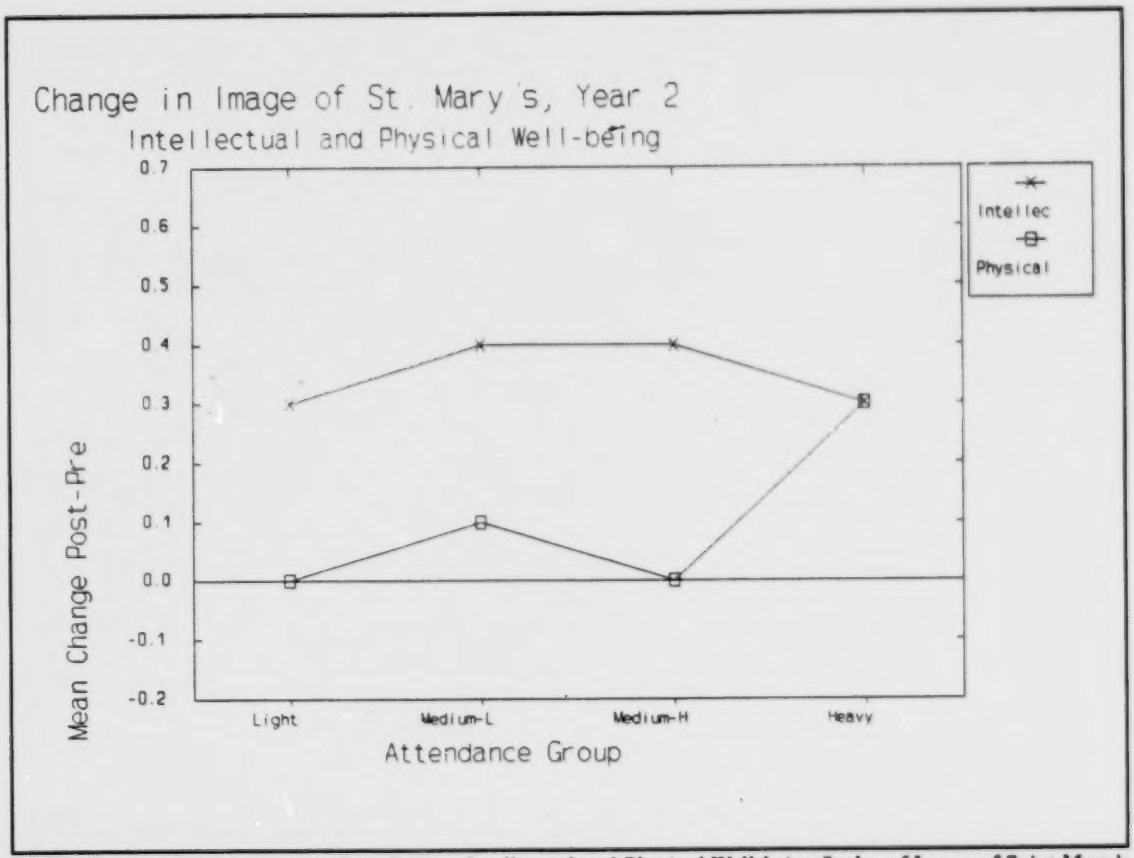

Figure 3. Change in Agreement (Post-Pre) on Intellectual and Physical Well-being Scales of Image of Saint Mary's College, Year 2.

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Table 4. Agreement with Intellectual and Physical Well-being as Part of Self-Image, Year 2

Intervention Attendance	Intellectual Well-being Behavior R-Pre[a]	Post	Intellectual Well-being Self R-Pre[a]	Post	Physical Well-being R-Pre[a]	Post
Light	3.7	4.0	4.4	4.5	3.7	3.7
Medium-Light	3.6	4.0	4.2	4.5	3.5	3.6
Medium-Heavy	4.1	4.5	4.5	4.6	3.6	3.5
Heavy	4.0	4.3	4.1	4.5	3.3	3.7
Average	3.8	4.1	4.3	4.5	3.6	3.6

[a] Combines both retrospective-pre and actual pretests.

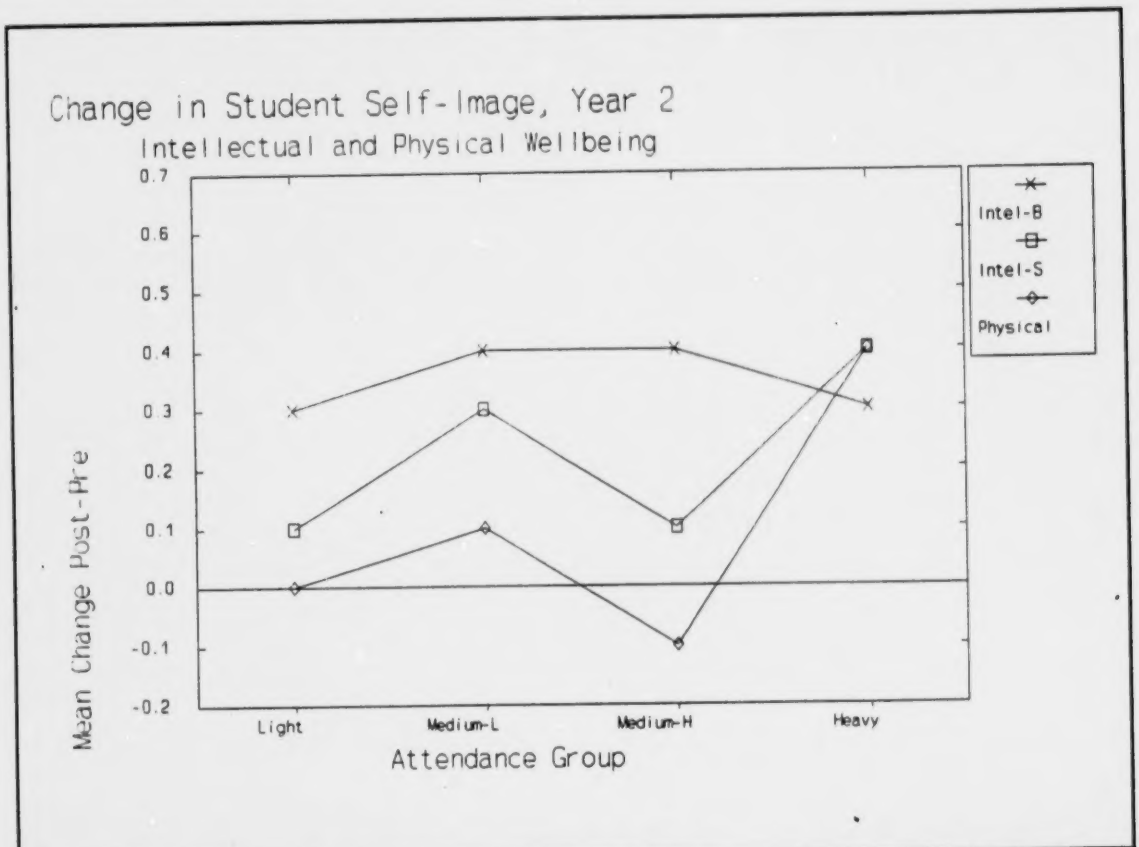

Figure 4. Change in Agreement (Post - Pre) on Intellectual Behavior (Intel-B), Intellectual Self (Intel-S), and Physical Well-being Scales of Self-image, Year 2.

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Table 5. Multidimensional Scaling Stimulus Coordinates, Measures of Fit and Subject Weights for Centrality Ratings of RA Role Functions

STIMULUS COORDINATES			MEASURES OF FIT			SUBJECT WEIGHTS		
	Dimension						Dimension	
Role Function	1	2	Judgement Set	Stress	R^2	Judgement Set	1	2
Intellectual Leader	1.432	0.427	Year 1 R-Pre	0.295	0.529	Year 1 R-Pre	0.209	0.696
Educational Programmer	0.916	0.339	Year 1 Post	0.326	0.269	Year 1 Post	0.404	0.324
Sister	0.668	0.608	Year 2 Pre	0.281	0.456	Year 2 Pre	0.583	0.340
Administrator	-1.688	-0.086	Year 2 Post	0.257	0.605	Year 2 Post	0.743	0.230
Disciplinarian	-1.380	0.273						
Negotiator	-0.836	0.416	Average	0.291	0.465	Average	0.275	0.190
Resource	0.319	-1.511						
Role Model	-0.431	-1.266						
Community Developer	0.962	-1.161						
Counselor	0.037	1.961						

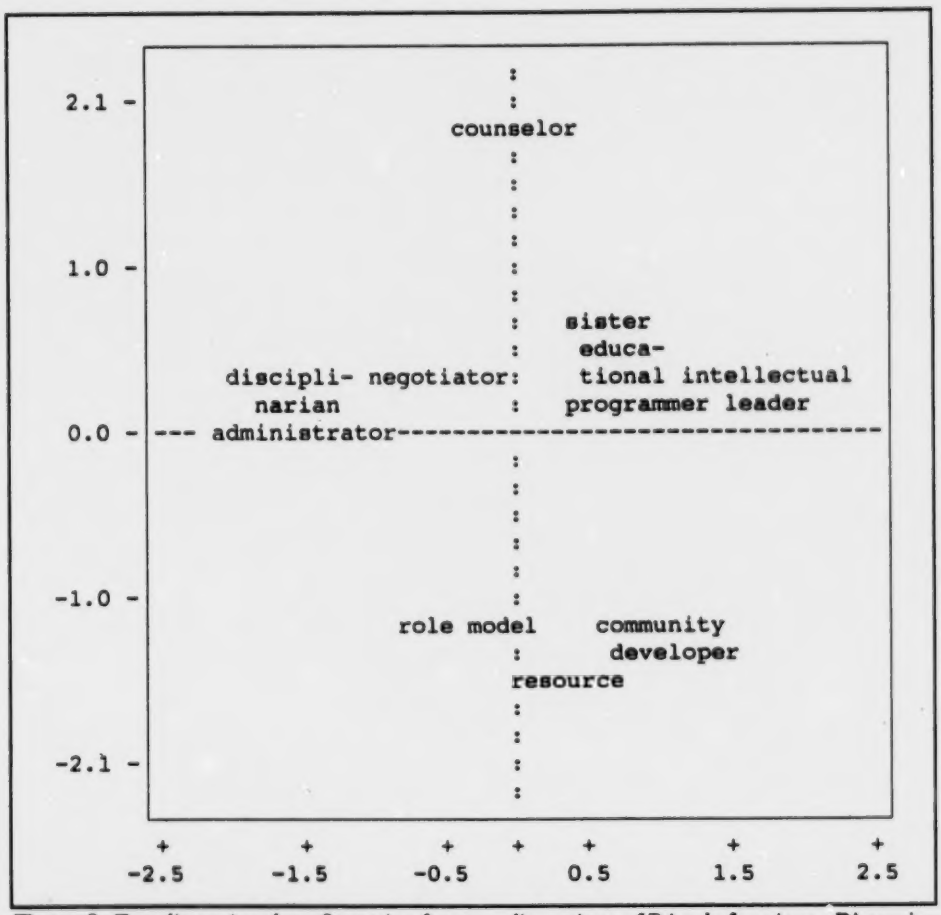

Figure 5. Two dimensional configuration for centrality ratings of RA role functions. Dimension 1 is horizontal and Dimension 2 is vertical.

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Table 6. RA Role Cluster Importance Indices for Year 1 and 2

Year	Intellectual Leader Cluster		Administrator	
	Pre	Post	Pre	Post
1990-1991 (1)	.67	1.18	2.12	.94
1991-1992 (2)	.81	.74	1.61	1.12
Average	.74	.96	1.87	1.03

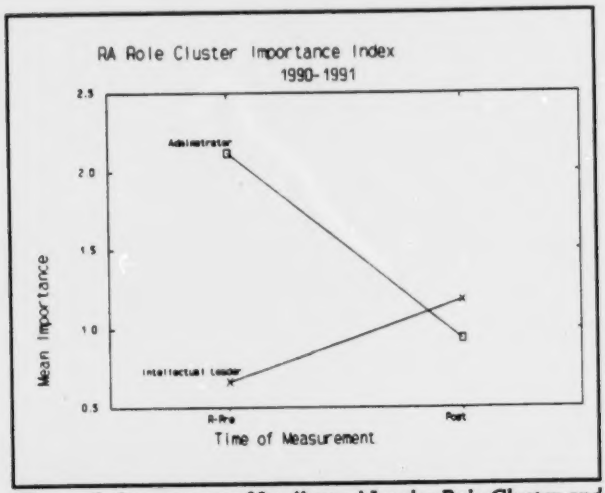

Figure 6. Importance of Intellectual Leader Role Cluster and Administrator Role Cluster for RAs, Year 1.

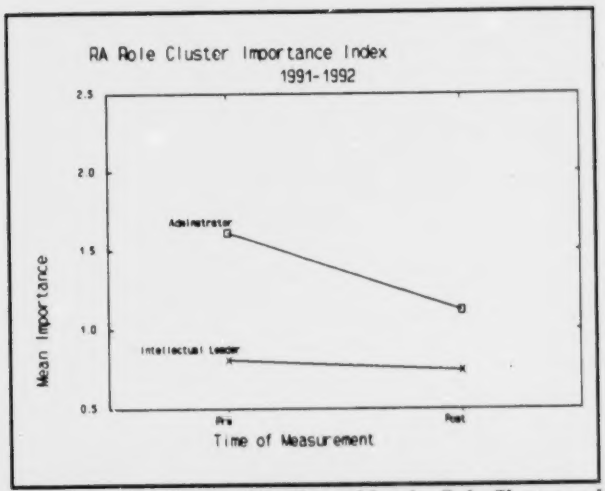

Figure 7. Importance of Intellectual Leader Role Cluster and Administrator Role Cluster for RAs, Year 2.

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APPENDIX C - Resident Advisor Guide to the FIPSE Project

Resident Advisor Guide

The Saint Mary's Woman: Toward Intellectual Leadership

A Project Supported by

The Fund for the Improvement of Postsecondary Education

The following describes the project and displays the major activities. While the general outline of the project is determined by the grant, there are, as you will see, many opportunities for you to play important roles in shaping the activities and making the project a success. We welcome indeed depend upon your involvement and commitment to this project. Please feel free to discuss your ideas with members of the Campus Culture Project Group or any other members of the Steering Committee. We look forward to an experience that will be exciting and enriching for you and all at Saint Mary's.

Patrick White
Project Director

The Project: Development and Goals

This spring, as a part of our Lilly Faculty Development Project, which is entitled Nurturing Intellectual Community: Life of the Mind at Saint Mary's College, the Campus Culture Project gathered information about student behavior, attitudes, and concerns from dozens of conversations with groups of students. Members of the Campus Culture Project Group were Joseph Bellina,

Karen Kyle, Bonnie Macleod, Catherine Shoupe, and Patrick White. While our efforts to study and describe our campus culture will continue, we now seek to encourage trends that might be submerged in the general life of the college and to affect that culture in positive ways, an even more complicated task.

Initial explorations have revealed that the Saint Mary's student feels considerable stress in meeting a variety of expectations--social, academic, personal, and professional. In this welter of expectations that is often described by students as "being a Saint Mary's Woman," intellectual adventure, free-floating exploration of ideas and issues, and self-conscious academic ambition and risk-taking seem devalued and obscured, relegated to a secret side of student behavior. What is more, students often reported sharp divisions between work and play and between study and the rest of student life. These divisions contribute to a student experience that can be fragmented and disjointed beneath a superficial homogeneity.

The College has recently received a grant from the Fund for the Improvement of Postsecondary Education (FIPSE), an agency of the United States Department of Education, to initiate programs through which we can turn our growing understanding about campus culture at Saint Mary's into concrete interventions to nurture intellectual community and leadership. This two-year project, entitled "The Saint Mary's Woman: Toward Intellectual Leadership," will nurture a vital and diverse student intellectual community, one that would be connected to yet not

completely dependent on the faculty and one that would join Saint Mary's students to other intellectual communities including alumnae and students at other campuses. In order to support that community, we wish to discover and sustain new forms and styles of leadership among our students. We seek particularly to target two groups: 1) those students who, while comfortable in traditional leadership roles, may not think of themselves as intellectual leaders though they have the abilities, interests, and even opportunities to play that role, and 2) those students who are alienated from traditional forms of leadership in campus activities or student government but have much to contribute to the intellectual life of the College. As resident advisors you can be seen as members of the first group and as potentially exerting a great deal of influence over others in both groups as you interact with women in your section.

The project addresses the following general goals:

1) To demonstrate the true diversity within the type of the Saint Mary's Woman.

2) To identify and nurture intellectual leaders on campus, students who might not now see themselves in the role of either intellectual or leader, and to bring these two qualities together.

3) To connect intellectual leaders on campus with one another, to mentors in the faculty, to colleagues at other campuses, and to alumnae in order to nurture networks of intellectual leaders and equip our

students with a usable past and a broader range for their own future actions.

4) To establish patterns of initiation through which students who arrive on campus are welcomed into an intellectual community, a community that signals its special attention to the intellectual development and adventurousness of all its members.

5) To create experiences that will demonstrate to students, faculty, alumnae and staff the pleasure, the play of ideas and the joy of thinking, that can be had in the activity of learning that brings us all together and calls our institution into being.

Year One: August 1990 - August 1991

Workshop: The Idea of Leadership--The Leadership of Ideas - August 1990

The Campus Culture Project Group has conducted this initial workshop "The Idea of Leadership and the Leadership of Ideas," to help you resident advisors understand and nurture the diverse intellectual gifts of the women in your sections. In this workshop and continuing exchanges this fall, you will explore ways in which you can act as intellectual leaders, encourage the intellectual life of the women in your sections, and practice methods for discovering the students who themselves might be potential intellectual leaders.

Life of the Mind Keynote

On September 17, at 7:30, in O'Laughlin Auditorium, Dr. Dorothy M. Feigl, the Vice-President and Dean of Faculty, will present a keynote address, which will draw faculty and students together in a consideration of the intellectual life at Saint Mary's College and initiate the Life of the Mind lecture series. Faculty will be urged to invite personally a number of students, and we are asking each of you resident advisors to invite several students from your section amid a general invitation. The address will serve as one model of the kind of discourse outside of the strictures of courses or requirements that might engage an intellectual community such as Saint Mary's. In the week following the Dean's address, resident advisors will discuss the address and the issues it raises in meetings with students in your sections.

Life of the Mind Lectures

Throughout the academic year, faculty from a wide variety of departments and disciplines will present talks on their own growth as intellectuals. These Life of the Mind talks will be small intellectual autobiographies in which faculty models will present to colleagues and students a description of how they came to be what they now are. The following faculty members have been selected as presenters in the Life of the Mind Series funded by the Lilly Faculty Development Grant:

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Esmee Bellalta, Coordinator, Justice Education Program

Anne Brown, Department of Mathematics

Phyllis Kaminski, Department of Religious Studies

Renee Kingcaid, Department of Modern Languages

Jerry McElroy, Department of Business Administration and Economics

Corrine McGuigan, Department of Education

Charles Poinsatte, Department of History

Billy Sandusky, Department of Art

Lauren Strach, Department of Business Administration and Economics

Linnea Vacca, Department of English

These faculty have agreed to participate in a follow-up discussion in the residence halls. We will be asking you each to work together to assure that every section has an opportunity to meet with a faculty presenter. These discussions will enable students to probe further the issues raised by the professor's talk. What is equally important, faculty will be able to lead students to explore their own growth in light of the trajectory suggested by the faculty member's experience.

The Play of the Mind Conference

The Play of the Mind Conference in January of 1991 will bring together all student resident advisors, up to one hundred additional students either self-nominated or recommended by resident advisors for their demonstration of intellectual ambitions, the Student Academic Council, and selected faculty and

administration for a two-day experience that will initiate the students into a mode of learning that is extracurricular and pleasurable, yet intellectually challenging. The conference will take place the Friday and Saturday before classes begin for the second semester. The subject of the conference will be broad enough to enable a rich discussion and still direct our attention to some of the parameters that define the image of the Saint Mary's Woman. For example, a guest presenter might invite us to think about SUCCESS or MONEY or LOVE, from a variety of perspectives. The conference will be planned in the fall in cooperation with the Academic Council and the resident advisors. In that process, student leaders will be chosen and prepared to chair the discussion groups. On the Thursday before the conference the external presenter will meet with the student discussion leaders to finalize their preparation. After a keynote presentation the next day small groups led by students, but with faculty participation, will carry on the discussion in a focused way. Shared meals will enable smaller groups to connect to new directions of the subject. Such an event will demonstrate to all the play of ideas. The topics will be chosen so that there should be no expert nor silent disciplines.

Alumnae Conference - February 1991

In February of 1991, we will hold a weekend meeting for a select group of students and alumnae. This conference will be similar in structure to the Play of the Mind Conference, but it will focus more directly on the alumnae sharing with the students

the ways in which their own intellectual quests have developed since college. Also, in gestures analogous to the Life of the Mind lectures by the faculty, the alumnae will reveal how Saint Mary's College has shaped their experiences. In this context the students and alumnae will explore the ways in which the image of the Saint Mary's Woman might demand revision to reveal a number of diverse models for the intellectual life.

Year Two: August 1991 - August 1992

All FIPSE grants are funded on a yearly basis. Funding for the second year of the grant is contingent on budgetary approval from the Congress, shifts in FIPSE priorities, and the successful completion of the first year's activities.

As now planned, the second year of the grant will continue several activities, but with a difference, for some of those involved in the first year will begin to constitute a new generation of leaders and teach their own. The pre-semester workshop, for example, will utilize veterans of the previous year, who will help evaluate, plan, and facilitate this year's workshop.

Workshop: The Idea of Leadership--The Leadership of Ideas

The workshop for resident advisors will be amplified to include the orientation assistants. Academic Council members will also return to campus early to help facilitate the training of these students. Since the orientation assistants, now called Survival Leaders, are the first students with whom the freshman

connect, their attitudes and behaviors regarding the intellectual community of Saint Mary's are important.

Academic Orientation--The Departments

This will center again on a keynote address, this year by the chair of the Faculty Assembly. In addition to the follow-up discussions in the resident halls headed by the resident advisors, the Academic Council members will work with their home departments to initiate first-year students and would-be majors into the intellectual community of the department. A student's identification with her department helps her achieve a sense of community and home. In using the Academic Council as a central planning group, members will be able to create common purposes and suggest ideas for improvement of this part of the Academic Orientation.

Periodically during the fall, faculty members from colleges which have accepted our invitation to participate in the Play of the Mind Conference II will visit Saint Mary's one at a time. While here, each faculty member will help plan the Play of the Mind Conference, address differences and similarities between Saint Mary's and her home institution, and discuss with faculty the issues of intellectual leadership.

The Play of the Mind Conference II

This conference will enlarge the discussion to bring in faculty and students from other women's colleges. The five colleges who have accepted our invitations will receive support

for their travel to Saint Mary's. This Play of the Mind Conference II will take place the weekend after students have arrived back on campus in order to enable our guests to participate in Saint Mary's College when it is in session. The faculty members from each of the sister colleges will give a presentation around a central theme such as those that occupied the first conference. In small group sessions the faculty and students of the other colleges will engage the students and faculty from Saint Mary's. A final discussion on Sunday afternoon will address the question of common bonds among these colleges.

Mapping the Community

Now that contact has been made between students at our campus and at sister colleges, in the spring teams of two students and one faculty will visit the colleges which attended our Play of the Mind II. With the cooperation of the faculty liaison for each campus, the students will engage individuals and groups of students at other colleges in a systematic agenda of questions regarding their campus culture and the ways in which intellectual leadership is manifested on their campuses. This will enable the dissemination of our experiment and enlarge our sense of student intellectual cultures as we continue our project. Upon returning to Saint Mary's the students will host discussions of their perceptions of the worthwhile aspects of the intellectual culture on our sister campuses.

Management

The project will be guided by a Steering Committee composed of the following persons:

Joseph Bellina, Associate Professor, Department of Chemistry/Physics

Patricia Burke, Director of Alumnae Affairs

William Cash, Director of Institutional Research

Mary Kelleher, Director of Residence Life

Karen Kyle, Career Counselor, Counseling and Career Development

Catherine Shoupe, Assistant Professor, Department of Sociology, Anthropology and Social Work

Mary Ellen Smith, Dean of Students

Patrick White, Associate Professor, Department of English, and Associate Dean of Faculty--Project Director

This group has been brought together to link the constituencies affected by the project--faculty, students, and alumnae.

APPENDIX D - Keynote Address - Life of the Mind Lecture Series "Are We Having Fun Yet?", Dorothy M. Feigl, Vice President and Dean of Faculty, September 1990

Life of the Mind: Are We Having Fun Yet?

We plan this year a series of lectures called the Life of the Mind, in which a number of our faculty will tell you about their own personal and professional development. I thought it appropriate to start the year doing something similar. You've heard Maggie's summary description of this person named Dorothy Feigl. Now I want to tell you whence I come, the reality behind the résumé.

You see before you a college administrator...if I may be so bold, a high-level college administrator. But whatever my appearance betokens, just below this veneer lies a teacher/-scientist.

I knew I was a scientist long before I knew I was a teacher. Teaching became a personal commitment for me somewhat after I made a professional commitment to that role, which is a terrible thing to admit: I accepted an appointment to do what I was most convinced I didn't want to do. Imagine, if you will, or, better yet, remember your most traumatic public speaking experience and couple that with your most stressful, preferably oral, examination. That was, in essence, how I pictured teaching—to stand each day before a class, present a talk, and then offer everyone a chance to question you on the material. I imagined the stress would be unbearable. Yet, inexplicably, I accepted a position on the faculty of Saint Mary's College. I truly do not remember what compelled me to do it. To this day, I regard my action as one of the more convincing proofs for the existence of God, a good God who takes the time to guide errant souls like me to their proper destiny. Although I was late in recognizing it, if ever there was a match of person to place, this is it.

In contrast to my late conversion to teaching, as far back as I can remember I was fascinated by technology and science, particularly the physical sciences. As a child, visiting a dairy farm (which is where we city kids were taken to acquaint us with nature) was, for me, a chance to see the mechanical milking machines at work. I used to love field trips to factories, where I was mesmerized by the whole assemblage of machinery, by equipment that automatically filled bottles with product, then capped and labeled the bottles, and transported them to boxes that were filled in turn and sealed and trundled off to who knows where.

The earliest books of my own that I can remember were A Child's Garden of Verses, Aesop's Fables, and two others called I Wonder Why? and I Wonder How?. The earliest sin of any import that I can remember committing was stealing my brother's Gilbert Chemistry Set in order to make my own personal Fourth-of-July sparklers. For those interested, you take a wooden match, dip the tip in melted candle wax, then roll the tip in powdered magnesium. Light the match and...voila! bright white sparks fly. (This, I should point out, took place on the back porch of my family's second-floor flat in an old wooden building in Chicago.

My guess is that modern attention to safety has removed the magnesium powder from children's chemistry sets and, thus, that no child today poses quite the same fire hazard that I did. Of course, too, no child today could enjoy the same exhilaration that I experienced at having achieved so wickedly clever an effect.)

Grade school and high school gave me a solid education in the basics, but only two or three of the graduates of my high school, a Catholic school for girls, went on to college, so the curriculum was not very sophisticated, particularly with respect to offerings in the sciences. Obviously, I was one of those who did go on to college and, despite my lack of exposure to a sophisticated curriculum (or perhaps because of it), my interest in chemistry was undiminished. Unlike most freshmen, I entered college knowing exactly what I wanted to major in.

I was, therefore, taken aback by a policy at the school which I attended, Loyola University in Chicago, which did not permit women to major in chemistry. The rationale, as conveyed to me at that time, went thus: Loyola has two campuses, the Lake Shore campus on the north side of the city, and the Lewis Towers campus (now called the Water Tower campus) at the edge of downtown Chicago. The Lake Shore campus, where the sciences were taught, was also the site of the Jesuit residence. Women students could not major in programs based on the Lake Shore campus.

It says something about my mind set in those days that my concerns about this policy were never based on the perception of its fundamental unfairness to women. Beside my simple disappointment at not being able to study in the area of my choice, I was most upset by the apparent illogic of the policy. If women majoring in the sciences would compromise the well-being of the Jesuits residing on that campus (or vice versa), why were nursing majors, most of them women, allowed to commute to the campus to complete their science requirements. Even more puzzling, why could the students of Mundelein College, a women's college that abuts Loyola's Lake Shore campus, why could these women roam the Loyola campus freely without endangering the Jesuit ambience?

My noting this obvious inconsistency in the policy brought me no relief from the consequences of the policy, and so I began my college career at the Lewis Towers campus and as a mathematics major. With one or two exceptions, my introduction to college life was, despite my lingering regret about the loss of chemistry, very positive. My fellow students were bright and funny and different and friendly, and I was in classes that I found both demanding and exciting.

One flaw in this general state of bliss was the required speech course in which I was enrolled. Even at the Lewis Towers campus, the majority of the population was male. I happened to find myself the only woman in my speech course. Remember that this was my freshman year and I had just graduated from a girls' high school. I remember the course for two specific things. One

was the sound of my own voice. Whenever I was called on, the pitch of the discourse changed dramatically and literally. I always seemed to be talking three octaves higher than anyone else. There is something disconcerting about sounding like this when everyone else sounds like this. (I wonder if a student who finds himself the only male in a Saint Mary's class experiences a similar sense of aural separation.)

My other memory is of a specific presentation, in which we had to demonstrate something. This class had a number of Korean War veterans in it—Loyola was a city school and a commuter school with a substantial population of older students. To this day I can see the man scheduled ahead of me demonstrating how to break down an M-1 rifle. Here was this man describing for an audience of twenty or so other men and one woman his harrowing battlefield experiences while tearing apart and putting back together his weapon. Then comes Dorothy Feigl, with her trembly high voice, describing how to make crepe paper flowers. I have always attributed my early resistance to a career in teaching to <u>that</u> traumatic class. If that was what being in front of a class was like, then (thought I) my sanity is too precious to risk in such a situation again.

However, as I said, save for one or two rough spots and the usual worrying about exams, I found college to be an intellectual banquet—so much new about which to learn, so much I had been unaware of until then. This is, I think, the quintessential reaction of first generation college students, of which I was one.

Still—I wanted to be a chemist and, in an assertive mode which was not characteristic of me at that time, I pursued this question through the maze of the bureaucracy at Loyola until they relented. In my sophomore year, I was, with some other women, permitted to transfer to the Lake Shore campus. The cost to me would be a fifth year of school, but I had at last become a chemistry major.

I regretted it immediately. You know the sinking feeling you get when you have wanted something very much, then gotten what you wanted, and it turns out not to be what you thought it would be and now you have no one else to blame for your predicament but yourself? That was me. My first encounter with college chemistry was not a pretty sight. It seemed to me to be a very disjointed subject, many, many facts and few connections, lots of names and formulas to memorize but not much to think about. I did enjoy the laboratory work very much, and, somehow, I survived to enter my sophomore-junior year (that is, my sophomore year as a chemistry major but my third year in school). And in testimony to the value of persistence, I found in my second year of chemistry what I had been looking for: order from chaos, the connection of the physical reality of the laboratory work to the theoretical models that allowed one to understand what was happening in the laboratory. Over the next few years, I acquired

a most profound appreciation of the elegance of the structure of physical creation.

Most of you will never see the beauty that I see in the design of a particular molecule or appreciate in the way that I can a complex delicately balanced interplay of chemical reactions. I wish you could understand, as I do, what glorious design there is, for example, in the perception of light and the transmission of image. I have no doubt that you value sight as a sense whose loss would be devastating. But think of it as a process. Something out there causes something in here to trigger something up there.

The retina of the eye has the highest energy requirement of any structure in the body. Seeing is the most energy intensive activity that we engage in.

You have all probably played the game of placing a brightly colored object against a white background and staring intently at it. You concentrate on it for many seconds, and all the while your retina registers the image and sends the information to the brain. Then, after thirty seconds or so, you remove the bright object but continue to stare at the white background, and you perceive a pale green ghost image of the object. The white surface is sending light of all wavelengths to your eyes, but you've just depleted the retina's supply of the chemicals for the red response. So when all the wavelengths of light hit the retina, only the chemicals for the green response are at full strength. You see green where there is white.

I love knowing things like that.

- I love knowing that there is a molecule sitting on the surface of the retina that looks like this, ⊔, and when the light hits it flips to this, ⊐, just like a switch. And this small molecule sits on a much larger one which kind of shrugs to adjust to the irritating change in shape of the small molecule. And the big molecule is attached to a membrane which now adjusts to the shape change of the big molecule. That causes a change in the flow of little charged particles through the membrane, and that is an electrical signal, and that triggers a response in the optic nerve.

  In the meantime your body, a superbly conservative mechanism, resets the little molecule, from ⊐ to ⊔ so it can be used again. It takes only about a thousandth of a second for the light to flip the little molecule and trigger the electrical signal. But it takes almost a minute for the body to reset the little molecule. That's why you can deplete momentarily the supplies of this molecular switch.

- I like knowing that your mother is right when she tells you that if you eat carrots, you'll see better. Some of the little molecules are lost in the recycling process and have

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to be replaced with new stock. That's what vitamin A is and that's what's in carrots.

- I love and hate knowing that children but rarely adults in third world countries go blind because they don't get enough vitamin A. That's because the structure of the vitamin A molecule allows it to be stored in the body. Adults can pack away excesses they ingest during good times, and call on these stores during bad times. The children haven't lived long enough to build up any stores, so the effects of poor diet manifest rapidly.

I enjoy having this special view of the world. And I feel a little sorry for those of you who don't share with me this way of knowing.

If I regret that you can't see what I see, I also know that many of you can see what I can't. Some of you can appreciate literature in Spanish that I will never know. Some of you are able to place the extraordinary political changes that have occurred in the world over the past year in a broader historical context than I can. Some of you have the deep satisfaction of knowing that your special training allows you to ease the pain—the psychological and spiritual pain as well as the physical pain—of a dying patient in a way that I could not. Some of you have eyes that see a reality that I can't see until I look at your rendering of that reality in your painting.

In my second senior year of college, that is, in my fifth year at Loyola, I had run Loyola out of required courses. At that time we were required to take 8 semesters of theology, 6 of philosophy, 4 of English, 4 of modern language, and on and on. However, Loyola had no plan for 5-year students, so I was in the happy circumstance of having time to take electives and, because of all the required courses I had completed, had background enough to pursue study at relatively advanced levels in a number of disciplines: history, sociology, philosophy, among others. My fifth year was really quite wonderful. It made me acutely aware of how interesting other fields were.

College, graduate school after that, postdoctoral study and all the work I've done as a chemist and as a teacher since then—all that has given me more hours of pleasure than are rightfully mine and left me with an intense desire to learn more and a deep appreciation of the life of the mind.

Which brings me, at last, to the question: what is this life of the mind...besides a lovely phrase? It is the only activity that we engage in that is uniquely human. It is the inherently pleasurable experience of exercising one's intellect. That the use of one's intellect should be pleasurable, that is to say, fun, is the sum of what I want to say this evening. And I am intent on making that point because the life of the mind seems too often presented as a responsibility, as something one does earnestly rather than ardently. My worst fear is that we in

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education are inadvertently presenting the life of the mind as serious business rather than a joyful and very human pursuit of one's interests.

There is much worry about the educational system these days, and many studies of teaching and learning have been undertaken. I am beginning to wonder whether the instruments we use for assessing how well we, as students or as faculty, are accomplishing our tasks, may also be effecting a change, not for the better, in how we view our tasks. And I use the term *task* advisedly.

In a number of studies, master learners have been brought into classrooms to provide insights into the learning process. Professors in one discipline will become students in a class in some other discipline. Or graduate students will be invited to take an undergraduate course in an unrelated discipline. These special students are expected to undertake their studies as something more than a casual lark. They participate in classes, do assignments, write the papers, take the exams. In addition, they are required to take explicit note of the manner in which they and their fellow students learn and to record their insights about this process.

Typically, they begin their special studies with exceptional purity of purpose. They are there pursuing knowledge for knowledge's sake. They want a broad understanding of the material under discussion. They are students with a capital S, inquiring minds that want to know. This contrasts with what I shall call the ordinary students in the class, whose concerns are centered on more proximate objectives...specifically, it turns out, passing the tests. One of the first things noted by the special students is this difference in the two groups of students.

Then an interesting if troubling thing happens. The special students begin to perceive a change in their motivation; they begin to develop the same pattern of learning that they had earlier identified as a characteristic of the ordinary student. That is, they, too, begin to regard the presentation or discussion of anything not directly related to preparing for the "test" as a misuse of time. When the subject under study is the sciences, for example, the students, special and otherwise, become preoccupied with "how" to work problems. In the sciences, if one wants to know if a student has learned something, one typically tests that learning by having the student solve some problems. If problem solving is what you will be asked to do, then that is the skill you want to learn. If that is the skill you must learn, then your time in class and out is best spent learning and practicing that skill. Anything that seems to take time away from developing this crucial skill becomes, at best, a distraction, or, at worst, a criminal waste of effort. This attitude is very practical, geared as it is to the efficient use of one's time. And it is seductive. As I indicated, many of the master learners who start out committed to a higher ideal of learning, to a deeper understanding of the fundamental phenomenon under

study, these master students find themselves experiencing the same narrowing of perspective. That which helps to pass the test is good; that which is not directly related to passing tests, is bad.

During a class, I was once asked by a student, "Is this just interesting or will it be on the test?" I think every teacher in the world since time began has been asked the question: "Will this be on the test?" Indeed, I suspect every teacher as a student asked the question. What I found so fascinating was the front end of that question: "Is this just interesting...?" Partly I remember that because it is flattering—suggesting as it does that something interesting was being said. And partly I remember the phrase because of the just. To say "just interesting" is to recognize at once that the discussion holds intellectual appeal and to dismiss that as being of lesser importance in the scheme of things.

What is it about the conduct of the educational enterprise that causes the learners to become preoccupied with exams, and grades, and credits? In particular, remember that the master learners did not need the credit, or the grade for that matter. Their only commitment on entering the classes was to a sincere effort to learn. But "to learn" seemed soon to be equated with "to pass the exam".

I like to tell entering freshmen that these years of college are their gift from society—a society that will soon enough demand all sorts of mundane commitments from them. But for these four years, society simply says:

- learn how better to be human,
- learn about your cultural heritage,
- learn to think and to judge and to decide,
- learn something of the extent of your God-given talents,
- learn what you could really accomplish if you put your mind to it.

In effect, you are admonished to grow—if not so much in body any more, then in mind and in spirit. Your college years should be a time in which the possibilities of your life are explored, time for an uninhibited contemplation of which paths hold the highest promise for your personal satisfaction. It is a time to be self-centered, the self in this instance being the human, thinking self.

I worry about whether students are enjoying themselves as students. Whether, while everyone else in the world envies them for the time they have to read and study and think, students themselves focus primarily on the hurdles they must clear in order to get out and join the rest of the world. Whether your reasonable concern about how you will make a living has become a preoccupation that distracts you from learning more of how you might live.

I worry about faculty, too. Some faculty seem too constrained by concerns that are analogous to a student's preoccupation with tests and grades and credits.

In theory, to be a faculty member is to hold a position that demands of you that which you would otherwise choose to do in your free time. These are people who have, more or less voluntarily, pursued formal study in a particular discipline well past the point that marks society's general expectation of its educated citizens. Scholarship or research or creative activity is the life blood (or the mind's blood) of the faculty and the love of (or if that is too strong, their keen interest in) their discipline is what sends them into the classroom. I do believe that great teachers are drawn to that vocation by an altruistic desire to share their delight in the life of the mind with others.

Do the faculty members you know delight in the life of the mind? Is your image of the faculty scholar that of a happy, dare I say, joyous person in pursuit of knowledge, someone whose enthusiasm sweeps others—in particular, I hope, students—into the quest? Or do some of us convey the sense that we are dutifully fulfilling a responsibility, carrying out some expected chore. If our students focus on tests and examinations, are we too often centered on annual assessment forms or fourth year reviews or that most dreaded of all events, a review for tenure or promotion. Do we, too, seem to be responding far more to external pressures than to internal drives?

The primary incentive to scholarship and teaching and learning should be the same: a desire to share the life of the mind. If there are external rewards for doing that, then something <u>is</u> right with the world, but the internal need is what should compel our involvement.

We should do what we do because we want to do it. It isn't that we ignore the needs of society or our own obligation to contribute something to our society. Indeed, as social animals, most of us find that a major part of our personal satisfaction comes from our knowledge of and the community's recognition of our contribution. I also do not want to suggest that a person doing what he or she wants to do is relentlessly cheery. Such a being could not possibly be taking into account the state of the world or even the simple reality of how complicated it can be to get from point a to point b even when we want to get to point b. What I do mean to say is that periodically we should be able to honestly answer "yes" to the question—are we having fun yet. And if you cannot answer "yes", then you should change what you are doing.

"Are we having fun yet?" is one of those universal questions, like "Will this be on the test?" "Are we having fun yet?", in its original context, is spoken by a child in circumstances that elicit from the adult respondent a mixture of tender concern and guilt. My brother, as a young child, was invited by a much beloved uncle to go rabbit hunting. My uncle was an out-

doorsman who actually did catch rabbits for his meals. My brother, like me, was a city kid and was thrilled at the thought of accompanying my uncle on this adventure. My brother, who was also a rather gentle soul, soon learned that catching rabbits meant killing them with efficiency by clubbing them on the head. It was then he asked my uncle, in all seriousness, "Are we having fun yet?" He knew my uncle had brought him along as a treat. He knew he had looked forward to this time. And he also knew that this wasn't something that fit his understanding of fun. He never did go hunting again, although his admiration for my uncle continued unabated. He simply recognized that, in this instance, my uncle's interests were not his own.

My contention is that we would be wise to ask and answer the question of ourselves periodically. Am I having fun yet? Is what I am doing, with all the demands that may be placed on me, with all the anxiety that may be integral to my activities, with all the concern about whether I will succeed, with all that, do I still, at base, regard what I am doing as fun? Does it give me pleasure, if not boisterous jocularity? (*Boisterous jocularity* is one wonderful definition of *fun* given by the Oxford English Dictionary.)

Once a group of students and faculty here were debating whether one could swallow upside down, that is, against gravity. Being scientists, they concluded that the thing to do was to try the experiment. So one of the group got a glass of water, bent over double and tried to drink. Simply trying to transfer fluid from a glass to mouth, when you are upside down, offers its challenges. I have no idea what our conclusion was on the question under study; all I remember now is a room full of people laughing hysterically. Sometimes the life of the mind, loosely defined, can include boisterous jocularity.

In fact, the variations of the life of the mind are without limit. For me, there are two, equally satisfying general variations. One is a private pleasure. The spending of time alone with my brain in gear and my mind engaged. The object of my concentration can be anything...and I mean anything. If you have listened at all tonight, you know that chemistry is one of my preoccupations. But one summer I spent time discovering Australian Rules football and rediscovering the historical plays of Shakespeare. I can remember what initiated each undertaking.

I watch television at odd hours of the late night and early morning. At such times, do things like Australian Rules football appear. Some years ago I was scanning channels with my remote control when suddenly there appeared a little man in a white fedora and a white lab coat, standing between two goal posts and pointing his fingers, thus.... And I said to myself, how odd! And I then began to watch this strange and wonderful contradiction of a game—chaos with rules. A major part of my enjoyment came from trying to figure out what the rules were. And then I came to admire the play itself and learned enough to recognize the subtleties of play (if such can be said to exist in Aussie

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Rules football). I actually subscribed to an Australian newspaper so I could follow the course of the season better. I began reading about Australia to get a better feel, first for the geography, then for the country in general. And over time, all sorts of experiences enlarged my appreciation...now of Australia and not just Australian Rules football. The movie "Gallipoli" and the PBS series "A Town Like Alice" (both of which I would recommend to anyone who hasn't seen them) were special to me because I knew something more of Australia.

The historical plays of Shakespeare became my preoccupation for a reason no more profound than that I had found a volume of Shakespeare's works on sale and I felt that at that price, no home should be without one. (Actually, no home should be without one, period.) I can remember scanning my new book, looking at the illustrations more than anything else, when I happened upon the opening line of *Richard III*. So familiar is the line that I must never have really attended to it.

> Now is the winter of our discontent made glorious summer by this sun of York.

I, like you, had heard this dozens of times, but I had never really appreciated how well crafted a line it is. It was just so much patter to me. Finally, as if reading it for the first time, I recognized the craftsmanship. I was drawn into reading the play. Reading one of Shakespeare's historical plays leads almost inevitably to a comprehensive reading of the group; one play gives context for another; the Hal introduced in one, matures in another. (These may be the sixteenth century equivalent of the soaps.)

My college course in Shakespeare I remember as neither exceptionally good nor bad. Truthfully, I remember it not so much for the insights I gained into Shakespeare's works but for the fact that we students kept count of how often the teacher used the word "hence" (which he tended to do at the start of every other sentence). I remember my class notes mostly for the tabulation of "hences" that appears at the top of the page, the count that served as the tally for our betting pool.

Now here, to no purpose save my own pleasure, I found myself using precious leisure to read Shakespeare. And as with Australian Rules Football, I began to read beyond the plays themselves. I read some histories of the periods covered by the plays so that I had a better idea of the politics and the people. I read a few historical novels that fleshed out some of the characters that Shakespeare only alluded to or that offered complementary or contradictory portrayals of the central characters of his plays. For most of my life I have known Shakespeare as the preeminent writer in English, an icon of literature. But now he became an individual, a genius, but an individual, someone whose power over language reached across four centuries to me, another individual, not a genius, but someone who could certainly appreciate the works of one.

If anyone had asked me to describe my ideal summer, I assure you that I would never have proposed what I just described to you. Yet, it is a summer that stands out in my mind for the pure enjoyment it offered me.

I said that I enjoyed two aspects of the life of the mind. The one I've just described is private, it is me entertaining myself. The other mode of the life of the mind is communal. And it is that aspect that dominates my memory of my student days and my days on the faculty.

At Loyola—then and probably now a school for commuters—the center of student life was not the residence hall but the student union. We'd gather there, purportedly for lunch or as a break between classes, but, in fact, for conversation. And the topic of conversation was everything. One had to be up on local and national politics (this was Chicago, remember...the major league of politics), on world events in general, on campus happenings, on cultural events in the city, on the content of classes, television programs, newspapers, on everything. To hold your own in conversation was one of the most satisfying things you could do. And the conversation was funny and irreverent and pointed and thoughtful. This was my most intense period of learning, about others and the world and, especially, about myself. This was, in fact, what I regard as my informal introduction to the life of the mind—to an intellectual give and take in a forum that challenged my ideas but, at the same time, made me feel welcomed and valued. I have little doubt that we were simplistic and not a little uninformed back then. I assume that many of our original insights were actually in their thousandth reincarnation. But the play of mind was enormously satisfying.

The faculty was not a direct part of this. Classes, not infrequently, provided the grist for our conversations. But opportunities to converse informally with faculty members were very limited in my college experience. Classroom discussions were more structured, sometimes very interesting, but without the give and take that characterized the out-of-class experience. And out of class, teachers and students rarely met.

For me, one of the surprises of Saint Mary's was the tradition of interaction between students and faculty. My office here became my personal substitute for the student union, a place for informal, extended conversations with students and other faculty on any topic conceivable.

Since the whole of my experience at Saint Mary's has been at the faculty level, I cannot say whether students at this school have their equivalent of my old student union. When students gather in the dining hall for lunch or dinner, for example, do you also occasionally engage in the kind of formative, heady, expansive intellectual discourse that I remember? Or on a residential campus, which is also beyond my student experience, does this sort of socialization take place in the residence halls? I have no doubt that friends talk about dates and clothes and the

peculiarities of teachers, as we certainly did decades ago at Loyola. I am wondering, however, when and where you talk about such things as the implications of the events in the middle east; where you search your souls about the growing gap between the haves and have-nots in this country and in the world; where you have the cheek to profess that, in your view, Milton is highly over-rated; where you try to convince a scientist friend that philosophy is a great deal more than counting angels dancing on the head of a pin; where you analyze the characters in your favorite soap in light of what you've just learned in your psych class; where you argue a case for the future being more profoundly affected by the work of accountants than that of political scientists.

When do you bring what you are learning in your mass communication class into an informal discussion of the current political campaigns? When do you bring the insights you've gained as a student teacher to a general discussion of education? When do you use the experience of your business internship to bring some reality to a discussion of business practice by those who have never set foot out of academe? Indeed, when will you, as students who are <u>living</u> today's college life, bring some reality to the musings of a person whose student days are a quarter of a century in the past? Tonight, I hope.

Where is it and when is it that you explore and test your views as educated, thinking beings? A substantial part of your time as a college student should be spent in intellectual play with what you are learning.

A substantial fraction of the time shared by students and faculty should be spent in intellectual confabulation. It's a wonderful word, isn't it? Let us confabulate—it sounds almost sinful...and should be pleasurable enough to be so. To converse informally about all manner of thing. To my mind, it is the heart of the educational experience here—what sustains us, what inspires us. It should be an empowering experience for students here—a recognition that they...you have insights to give as well as to grasp. It is an energizing experience for faculty, the source of our conviction that we can have a positive impact on the lives of our students.

Faculty and students should engage one another as intellectual colleagues, as thinking and thoughtful human beings, in the classrooms of this school, in collaborative work on research projects, in the critique of one another's creative efforts as musicians and artists, in practice together as professionals in clinical settings or in elementary school classrooms, or in simple conversation. All these settings offer the opportunity to exercise one's intellect and to stretch one's mind. In all these settings, one can participate in the life of the mind.

To pass through this institution and not experience occasionally something akin to the exhilaration I first felt when I lit my home-made sparkler is to miss the whole point of college

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and, in particular, a college like Saint Mary's. My hope for you all, students and faculty, and administration and staff, is that you, too, have found here the right match of person to place, that you contribute to and grow in the life of the mind, that you <u>are</u> having fun.

Thank you all and have a good year.

Dorothy M. Feigl
17 September 1990

APPENDIX E - Schedule of the Play of the Mind Conference I, January, 1991

PLAY OF THE MIND CONFERENCE
1991

Sunday Jan. 13

2-3:00 Orientation of discussion leaders
3:30--5:30 SESSION 1: JOURNEYS OF THE MIND
1. Opening Game: Lifeboats
2. Introduction to the Conference (Ann Stanton)
--Signposts on the journey of intellectual development
Purpose: to affirm that "You are a Thinker"
3. Believing and Doubting Exercise (in small groups)
Purpose: to experience and compare different modes of thought

5:30--6:30 DINNER

6:30--8:00 SESSION 2: LEARNING & CREATIVITY (Lanie Melamed)
1. Learning styles and empowerment
2. Problem solving and creativity
3. Creativity Exercises

Monday Jan. 14
9-10:15 SESSION 3: STARTING FROM OURSELVES
1. Opening Game
2. Group Brainstorm: Fear of Thinking: Barriers We Erect (Ann Stanton)
3. Voice Interviews. In dyads, students reflect on their personal experiences of voice and mind. Report back

BREAK FOR SNACK

10:45-12:00 SESSION 4: PLAYFUL LEARNING
1. Recovering the Playful Self (Lanie Melamed)
2. Daring to Disagree (Fishbowl format, sharing stories and thoughts about the "risky" behavior of disagreeing.)

12:00-1:30 LUNCH

1:30-4:00 SESSION 4: CREATING KNOWLEDGE
1. The story of 2 creators: Sara Ruddick (Ann) and Barbara McClintock (Lanie)
2. Creating Knowledge Collaboratively. Small groups will meet for approx. 1 hour, formulating ideas on topics such as: Heroines & Quests--Designing Female Counterparts of Mutant Ninja Turtles; Friendships as Boosters and Busters; How Does Your Mind Play; Rewards and Pitfalls of Being Good Girls; Creating a World Without Violence; Developing Toys for Our Younger Sisters; What We Can Learn From Men/What They Can Learn From Us.(two groups for each topic). Groups create posters to communicate their ideas, share them with counterpart groups and then post for all.
3. Closing exercise.

APPENDIX F - Schedule of the Play of the Mind Conference II, January, 1992

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Play of the Mind II:
The Women's College Experience

January 16-19, 1992

Saint Mary's College

College of Saint Elizabeth
Hood College
Mills College
Meredith College
Mount Saint Mary's College
William Woods College

January 17 - Friday evening
7:00 p.m. Carroll Auditorium

Women's Colleges: The Power of an Idea

Discussion of the special nature of women's colleges, with video on the action at Mills College in 1989, in which students led the way in reaffirming Mills' commitment to being a women's college.

Mills College and Saint Mary's College

January 18 - Saturday morning
8:00 - 8:30 a.m. Regina North Lounge
Light Breakfast

8:30 - 10:00 a.m.

Playing Together with an Idea

An interactive session in collaborative learning and integrative thinking to consider the play of women's education.

Mount Saint Mary's College and Saint Mary's College

10 - 10:30 a.m. - Break/Refreshments

10:30 - 11:45 a.m. Regina North Lounge
Who Gets to Play: Who's Invited to the Party?
A session exploring the issues of diversity at the women's college. How can difference be acknowledged and appreciated?
College of Saint Elizabeth and Saint Mary's College

11:45 a.m. - 12:30 p.m. Brunch/Dining Hall

Saturday Afternoon
1:00 - 2:30 p.m. Regina North Lounge
The Game in the 21st Century
What should our colleges be like in the 21st century? An opportunity to dream and plan together.
Hood College and Saint Mary's College

2:30 - 3:00 p.m. Break/Refreshments

3:00 - 4:30 p.m. Regina North Lounge
The Game Never Ends
Intellectual life, intellectual leadership outside the classroom and beyond college. The intellectual in American culture, on our own college campuses?
Meredith College and Saint Mary's College

Saturday evening 7:30 p.m.
Clarissa Dalloway's Coffeehouse
Sister Chain will perform. Open mike for students from guest colleges.

Sunday morning

10:00 a.m. - noon Light Brunch
Stapleton Lounge

Spirit and Mind

A special session for visiting teams and their Saint Mary's partners. A time to contemplate the ways in which mind, heart and spirit come together to empower.

William Woods and Saint Mary's College

Play of the Mind II: The Women's College Experience, is supported by a grant from the Fund for the Improvement of Postsecondary Education (FIPSE), a unit within the United States Department of Education.

Saint Mary's College
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APPENDIX G - Alumnae Participants - Genesis ^{3}: The Alumnae/Student Life of the Mind Conferences, April 1991 and April 1992

ALUMNAE PARTICIPANTS
GENESIS^3: THE ALUMNAE/STUDENT LIFE OF THE MIND CONFERENCE
April 5-7, 1991

Liz Adams '86
Social Work
Denver, CO
Research Assistant, staff to the Legislative Council of the Colorado General Assembly, researching education issues

Jacquelyn R. Benchik '89
Sociology and Psychology
Chicago, IL
Teacher in Chicago Public Schools

Marilyn Benchik-Hughes '89
English Literature and Education
South Bend, IN
Staff Reporter, South Bend Tribune

Mary G. Brodie '50
Chemistry and Mathematics
Strongville, OH
Former V-P for Technical Resources and Administration, The Sherwin Williams Company

Tricia Burke '81
Communication and Theatre
Louisville, KY
Sales Director, OEC Office Equipment Company, Louisville

Mary Griffin Burns '62
Humanistic Studies
Evanston, IL
Attorney with the Public Guardian's Office, Chicago, representing children in abuse and neglect proceedings

Mecca Swanson Cranley '60
Nursing
Williamsville, NY
Dean, School of Nursing, State University of New York, Buffalo.

Mary Flynn '87
Social Work
Washington, D.C.
Social worker aiding victims of violent crime and their families

Mary Lou Gorno '72
Business and Economics
Chicago, IL
Vice-President, The Leo Burnett Co.

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Janet Kerrigan '80
English Writing
Chicago, IL
Assistant Director, Marketing Specialist, the Illinois Film Office

Anne Lenehan '89
Social Work
Chicago, IL
Graduate Student, Masters in Social Work program, Loyola University

Karen V. Lombard '87
Economics
Chicago, IL
Ph.D. candidate, University of Chicago, Economics

Maryellen Maccio '81
Humanistic Studies
Enumclaw, WA
Physician

Mary Kelly McLaughlin '42
Sociology and Business/Economics
Santa Barbara, CA
Social Worker and Case Aide, Catholic Social Services

Terri Menke-Hargrave '68
Biology
Syracuse, NY
Pediatrician, inner city health center, former Maryknoll lay missioner

Karen Peeler Moynahan '79
Music
Herndon, VA
Assistant Director to four National Associations of Schools: of Music, of Art and Design, of Theatre, of Dance

Terry Uhlrich Murphy '65
Mathematics
Annandale, VA
Director, Network Integration, Bell Atlantic Systems Integration

Katie Cooney-Scholzen '67
Sociology
Racine, WI

Kathleen Sweeney '81
Humanistic Studies and Government
Indianapolis, IN
Assistant United States Attorney assigned to the prosecution of white collar crime

Christy Wolfe '89
Sociology and English
Indianapolis, IN
Student Teacher in Teacher as Decision making program

ALUMNAE ATTENDING GENESIS 3: WOMEN'S VOICES FOR CHANGE
THE SECOND ALUMNAE/STUDENT LIFE OF THE MIND CONFERENCE
APRIL 3, 4, 5, 1992

Elizabeth Ehret Bardwell '90 - Director of Volunteers/Public Information Officer
5 Moulton Lane
York, ME 03909-1430
207/363-3805
English Literature Major
Kittery, Maine School Dept.

Christine M. Bodewes '87 - Sachnoff and Weaver Attorney
3760 North Magnolia
Chicago, IL 60613
312/528-1838 (H)
312/207-3009 (W)
History/Government Major

Monica Creamer Bradford '79 - Managing Editor, Science
1622 Brisbane Street
Silver Spring, MD 20902-3904
301/593-9567
Chemistry Major

Ann Deighen Buckley '78 - Former Polaroid employee
3 Orchard Road
Essex, MA 01929-1313
508/768-7585
History/English Literature Major

Mary Burke '85 - Assistant Vice President
7823 Greenfield Street Relationship Manager
River Forest, IL 60305 Agribusiness Division
312/461-2744 (W) Harris Trust & Savings Bank
708/771-7142 (H)
Humanistic Studies Major

Patricia (Tricia) Burke '81 - Sales Director
108 Fenley Avenue Office Equipment Company
Louisville, KY 40206
502/585-5161 (W)
502/893-7902 (H)
Communication and Theatre Major

Mary Denita (Dee) Cotter Delaney '66 - Administrator for
119 Wilmar Drive Founding Board of
Pittsburgh, PA 15238-1607 Harmarville
412/963-6828 Rehabilitation
Business Economics/Modern Languages Center

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Sheila M. Donohue '85 -
934 West Diversey Parkway
2nd Floor
Chicago, IL 60614-1416
312/549-6252 (W)
312/348-4196 (H)
Chemistry/English Literature Major

President and Owner
On Track Graphics

Barbara Geary '57 -
2545 South Birmingham Place
Tulsa, OK 74114-3225
918/742-3923
Modern Languages-French/Music Major

Works out of home -
pianist

Elizabeth Giovannetti Geneser '89 -
1351 West Webster, #3C
Chicago, IL 60614
Psychology/Sociology Major

Graduate Research
Assistant, Lovola
Univ. of Chicago
Social Worker, Early
Childhood Dev. Center

Elizabeth Tranel Halverson '82-
2625 Cody Drive
Billings, MT 59102-1423
406/652-1959
Government/English Literature Major

Attorney and Free-lance
writer

Barbara A. Hamel '79 -
9804 Karlov Avenue #D
Oak Lawn, IL 60453-3452
312/828-1926
Business Economics/History Major

Vice President
Commercial Lending
Continental Bank - Chicago

Diane M. Hartwig '85 -
333 East Ontario Street
Apt. #1611B
Chicago, IL 60611-3032
312/266-2954
Nursing Major

Assistant Clinical Director
Rehabilitation Institute of
Chicago

Karen Hobert '84 -
4604 Tournay Road
Bethesda, MD 20816
202/393-2092 (W)
301/229-7824 (H)
History/Government Major

Consultant
Health Care Coalition

Mary Ann Katovsich Kish '66 -
P.O. Box 633
Notre Dame, IN 46556-0633
283-4527
Elementary Education Major

MA Candidate, Univ. of Notre
Dame, Theological
Studies

Sara Bateman Koehler '70 - Religion Teacher
944 Spannwood Street
Indianapolis, IN 46208-1345
317/253-4494 (H)
317/542-1481 (W)
Religious Studies Major

Mary Caryl (Carrie) Condran LaBriola '66 - Executive Director
1305 Harvard Boulevard Dayton Region
Dayton, OH 45406-5959 National Conference
513/275-3094 (H) of Christians and
513/222-6225 (W) Jews
Humanistic Studies Major

Deborah Pascente Lifka '85 - Attorney - Private
4736 Middaugh Avenue Practice
Downers Grove, IL 60515-3547
708/810-9739
Government Major

Kerry J. Long '70 - Senior Director
7131 North Caldwell Avenue, Apt. #25 Quality Assurance
Chicago, IL 60646-1002 US/Canada
312/631-2593 (H) G.D. Searle & Co.
708/470-6043 (W)
Chemistry Major

Maureen Mattingly McNamara '77 - Director
1405 West Kenwick Lane Office of Family
Peoria, IL 61614-6710 Life
309/671-1550 (W) Diocese of Peoria
309/685-7349 (H)
Psychology Major

Mary Kay Davy Mulvaney '73 - Completing
5116 Johnson Avenue dissertation
Western Springs, IL 60558-1913 proposal for Ph.D
708/246-5232 in English
English Literature Major

Barbara Patrick O'Toole '59 - Staff Counsel
10311 South Hamilton Avenue Roger Baldwin
Chicago, IL 60643-2414 Foundation of
312/779-4825 (H) ACLU
312/427-7330 (W)
Humanistic Studies/English Literature Major

Susan Fitzgerald Rice '61 - Vice President for
~~3134 R Street NW~~ Development
~~Washington, D.C. 20008-1907~~ Business Executives for
~~202/483-2094 (H)~~ National Security
~~202/737-1090 (W)~~
Humanistic Studies/English Literature Major

10101 Wilshire Blvd.
Los Angeles, CA 90024
310-276-6104

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Debbie Vondrasek '86 -
434 Woodgate Court
Willowbrook, IL 60521-5444
708/655-1721
Economics/Education Major

Junior High School
Teacher - St. John
Fisher School, Chicago

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APPENDIX H - Schedule of Genesis^3: The Alumnae/Student Life of the Mind Conferences, April 1991 and April 1992

April 5-7, 1991
Saint Mary's College

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GENESIS^3: THE ALUMNAE/STUDENT LIFE OF THE MIND CONFERENCE

Friday, April 5, 1991

2:00-3:00 pm	Registration-Alumnae - Stapleton Lounge
3:00-5:00 pm	Brainstorming Orientation - Alumnae - Stapleton Lounge
5:00-6:00 pm	Reception - Students and Faculty - Stapleton Lounge
6:00-7:30 pm	Dinner - Dining Hall, Lower Level
8:00-9:30 pm	Keynote and Discussion - Dr. Mecca Cranley, '61 - Stapleton Lounge

Saturday, April 6, 1991

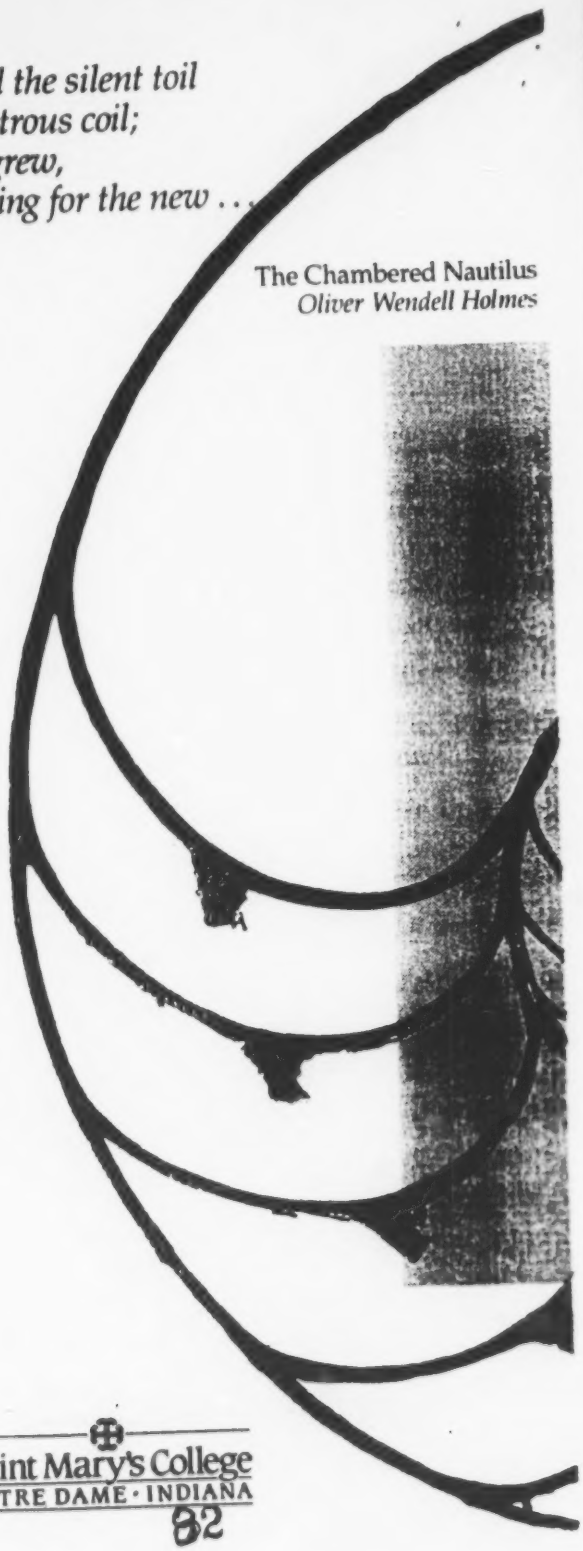
6:00-9:00 am	Continental Breakfast at your convenience - Signature Inn - Lobby
9:00-9:30 am	Coffee - North Regina Lounge
9:30-11:30 am	Seminar Discussion - A Day in My Life as an Intellectual - North Regina Lounge
11:45-1:00 pm	Lunch - Main Dining Hall - Through Line
1:30-3:30 pm	Discussion - Growing Into My Best Self - Residence Hall Rooms
3:30-3:45 pm	Break - North Regina Lounge
3:45-5:00 pm	Seminar Discussion - Shaping the Future Together - North Regina Lounge
5:30-7:00 pm	Dinner - Dining Hall, Lower Level
7:30-9:30 pm	Film and Discussion - Julia, starring Vanessa Redgrave and Jane Fonda - Madeleva Hall Carroll Auditorium

Sunday, April 7

8:30-9:30 am	Closing Breakfast - Evaluation and Planning - Stapleton Lounge

... Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new ...

The Chambered Nautilus
Oliver Wendell Holmes



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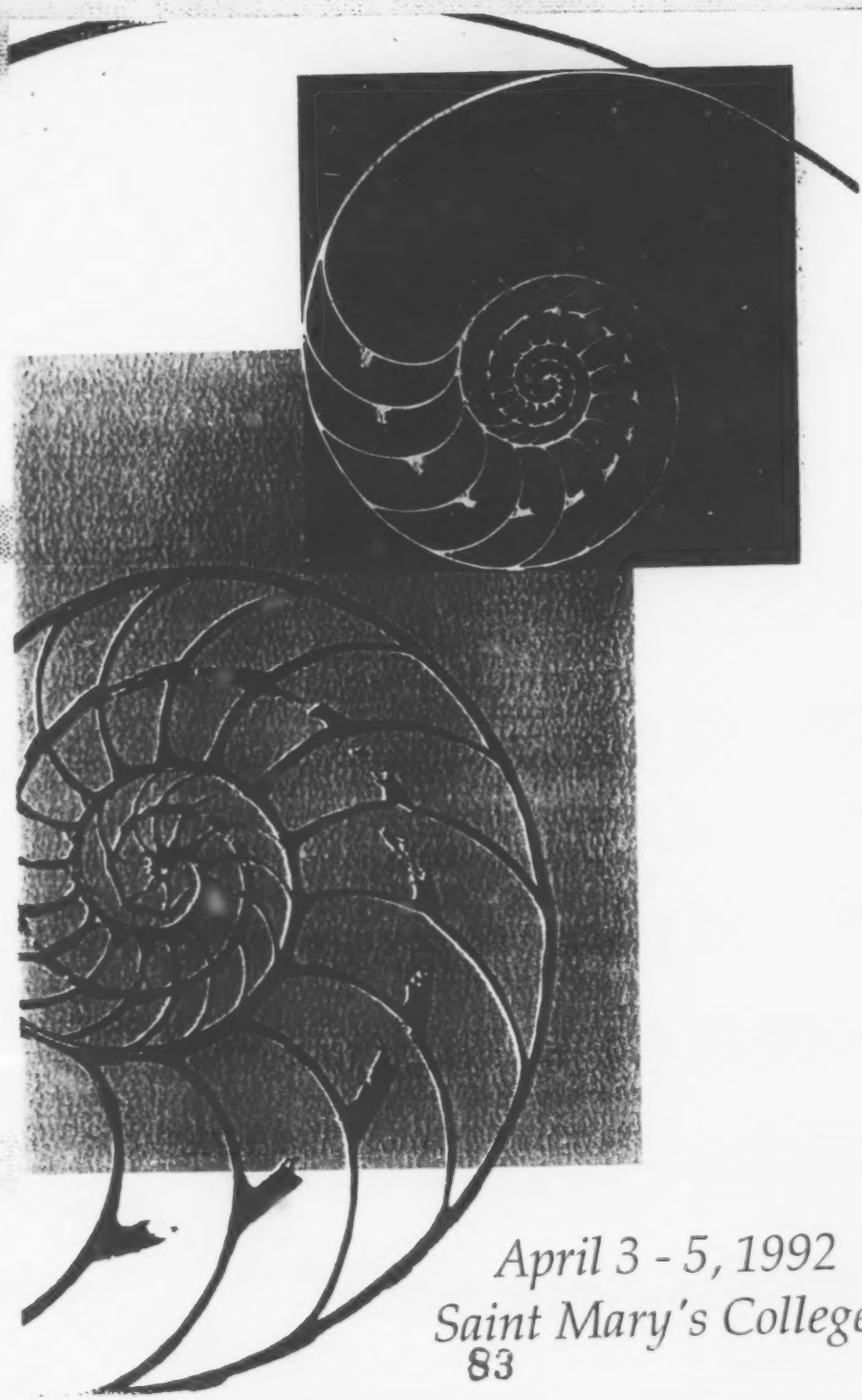

April 3 - 5, 1992
Saint Mary's College

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Genesis³: Women's Voices for Change
The Second Alumnae/Student Life of the Mind Conference

Friday, April 3, 1992

2:00 - 2:30 p.m.	Registration *Stapleton Lounge*
2:30 - 4:30 p.m.	Brainstorming Orientation for Alumnae *Stapleton Lounge*
4:30 - 5:30 p.m.	Reception - Students, Alumnae, Faculty and Administrators *Stapleton Lounge*
6:00 - 7:30 p.m.	Dinner *Dining Hall*
8:00 - 9:30 p.m.	**Our Voices in the Past: How I Have Changed My World — Panel and Discussion** *Stapleton Lounge*

Saturday, April 4

6:00 - 9:00 a.m.	Continental Breakfast *Signature Inn - Lobby*
9:00 - 9:30 a.m .	Coffee *North Regina Lounge*
9:30 - 11:30 a.m.	Discussion and Play **The Challenges in My Life as an Intellectual** **Drawing the Challenges, Drawing the Life** *North Regina Lounge*

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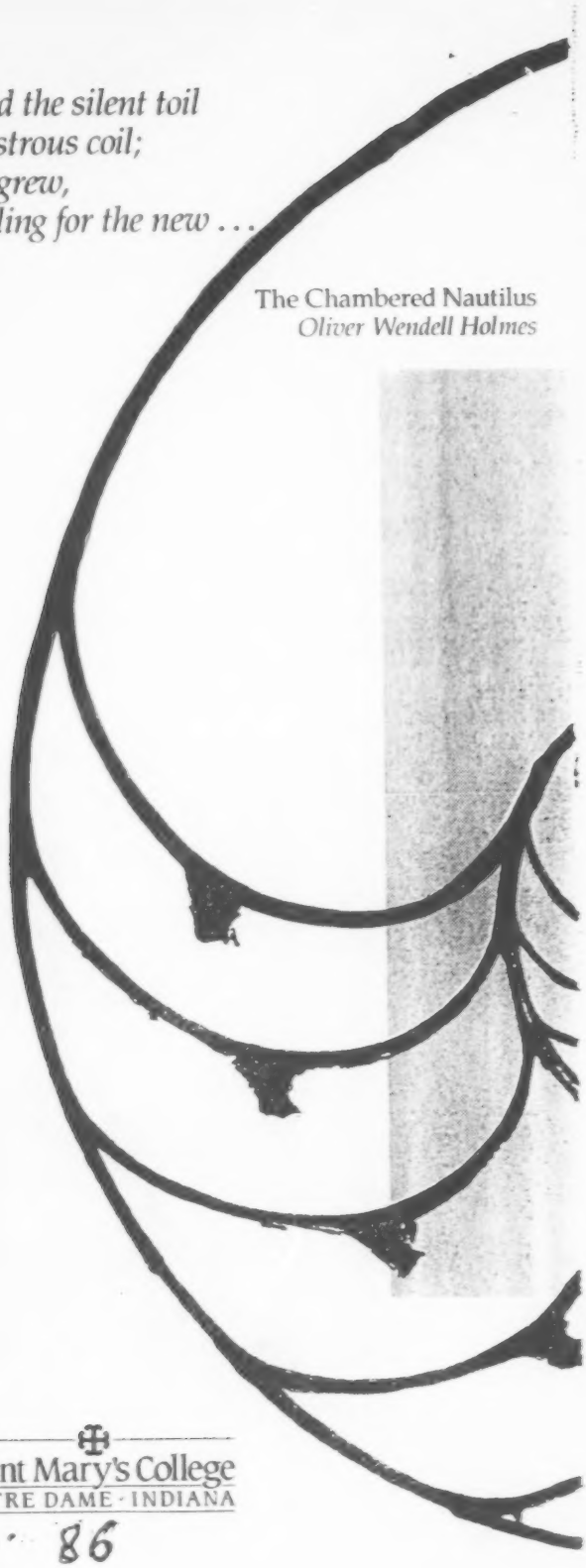
11:45 a.m. - 12:30 p.m.	Brunch - Through-Line *Main Dining Hall*
1:30 - 3:30 p.m.	Discussion **Voicing My Future, Voicing Our Future as Students, as Alumnae, as a College** *Residence Hall Rooms*
3:30 - 3:45 p.m.	Break *North Regina Lounge*
3:45 - 5:00 p.m.	Seminar Discussion **Shaping the Future Together** **Dreams and Strategies for Further Growth** *North Regina Lounge*
6:00 - 7:00 p.m.	Dinner *Dining Hall*
7:30 - 9:30 p.m.	**Voices of the Saint Mary's Community** Alumnae and students will share ideas and observations in the form of memories, letters, journals, poems, stories *Clarissa Dalloway's Coffee House*

Sunday, April 5

6:00 - 8:30 a.m.	Continental Breakfast *Signature Inn - Lobby*
9:00 - 10:00 a.m.	Closing Liturgy and Prayer Service *Stapleton Lounge*
10:15 - 11:00 a.m.	Brunch, Evaluation and Planning *Wedge Room*

. . . Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new . . .

The Chambered Nautilus
Oliver Wendell Holmes



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APPENDIX I - Presenters in the Life of the Mind Lecture Series
1990-1992

Life of the Mind Lectures 1990-1991

Esmee Bellalta, Coordinator, Justice Education,
"The Universe Reflected in a Raindrop: The Circle and the Line"
Anne Brown, Assistant Professor, Mathematics,
"A View from the Plateau"
Phyllis Kaminski, Assistant Professor, Religious Studies,
"How I Changed My Mind and Found My Voice"
Renee Kingcaid, Associate Professor, Modern Languages,
"The Mind According to Garp"
Jerome McElroy, Professor, Business Administration and Economics,
"The Resurrection of Rutabaga Red: Accidental and Deliberate Career Choices"
Corrine McGuigan, Associate Professor, Education,
"Tales of a Disobedient Woman"
Charles Poinsatte, Professor, History,
"From the Comics to Henry Adams"
Billy Ray Sandusky, Assistant Professor, Art,
"One Painter's Perspective"
Lauren Strach, Assistant Professor, Business Administration and Economics,
"Postcards From the Mental Edge (or Making Decisions Means Never Having to Say You're Sorry)"
Linnea Vacca, Assistant Professor, English,
"Marginal Notes"

Life of the Mind Lectures 1991-1992

Keith J. Egan, Professor and Chair, Religious Studies,
"Take a Long, Loving Look at the Real"
Carla Johnson, Visiting Assistant Professor, Communication, Dance, and Theatre,
"Why I Always Wanted to be a Renaissance Woman"
Sandra Mize, Assistant Professor, Religious Studies,
"The Life of a Mind That Has Listened to Its Heart"
Thomas Parisi, Associate Professor and Chair, Psychology,
"Brooklyn Bridges"
Patrick Pierce, Associate Professor and Chair, Political Science,
"What's A Mind Without A Life: The Dialectics of Thought and Action"
Patti Sayre, Assistant Professor, Philosophy
"The Philosopher's Salute"
Rebecca Stoddart, Associate Professor, Psychology,
"Paths and Hills"
Susan Vance, Associate Professor, Business Administration and Economics
"Things Mother Never Told Me"
Karilee Watson, Assistant Professor and Chair, Education,
"Pieces and Patterns"
JoAnn Widerquist, Associate Professor and Chair, Nursing,
"Images in My Mind"

APPENDIX J - Guest Colleges and Representatives, Play of the Mind II Conference, January 1992

PLAY OF THE MIND II - January 16-19, 1992
List of Faculty and Student Teams

College of Saint Elizabeth
Convent Station, NJ 07961
Margaret Roman, Assistant Professor of English
Michelle Cabibbo
Danny Gonzalez

Saint Mary's College
Teresa Marcy, Lecturer, Department of Political Science
Assistant to the Vice President
Jennifer Soukup
Anna Tabor

Hood College
Rosemont Avenue
Frederick, MD 21701
Kathryn Kinczewski, Assistant Professor of French
Jennifer Sieboda
Gauri Sud

Saint Mary's College
Patti Sayre, Assistant Professor, Department of Philosophy
Tina Buchanan
Martha Marzolf

Meredith College
3800 Hillsborough Street
Raleigh, NC 27607-5298
Mary Johnson, Director, Meredith Teaching Fellows Program
Bonnie Burgnar
Ann Hiott

Saint Mary's College
Mary Connolly, Assistant Professor, Department of
Mathematics
Erin Hardin
Effie Vandevoorde

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Mills College
5000 MacArthur Boulevard
Oakland, CA 94613
Barbara Li Santi, Department Head, Associate Professor of Math and Computer Science
Imogen Fua
Kim Miller

Saint Mary's College
Laura Haigwood, Assistant Professor, Department of Religious Studies
Jennifer Lackey
Renee Young

Mount St. Mary's College
12001 Chalon Road
Los Angeles, CA 90049
Cheryl Mabey, Associate Professor of Political Science, Director of Women's Leadership Program
Casey Quei
Carla Salii

Saint Mary's College
Sandy Yocum Mize, Assistant Professor, Department of English Coordinator, Women's Studies Program
Colleen Rhattigan
Tonya Sunday

William Woods College
Fulton, MO 65251-1098
Kakie Love, Director Focus on Women, Professor of Child and Family Studies
Stephanie Miracle
Margaret Sams

Saint Mary's College
Indi Dieckgrafe, Assistant Professor, Department of Communication, Dance, and Theatre
Peggy Abood
Cora Sandberg

APPENDIX K - Article on Saint Mary's College Programs to Foster Intellectual Community, Liberal Education, November/December 1990

Involving students in Campus Culture Project

ST. MARY'S COLLEGE

Like many colleges and universities, St. Mary's College in Notre Dame, Indiana, is trying to define its own notion of intellectual community on campus. Patrick White, associate dean of faculty, believes the key difference for St. Mary's is its emphasis on the "on campus" part of that intellectual community.

St. Mary's, a small Catholic college for women, is attempting to form intellectual connections among its constituent groups—faculty members, administrators, students, and even alumnae—through two new comprehensive programs: "The St. Mary's Woman: Toward Intellectual Leadership," a student leadership development program, and "Nurturing Intellectual Community: The Life of the Mind," the faculty development program. The goals of these programs are varied: they seek to enhance faculty communication; encourage students to think of themselves as intellectuals; and invite students, faculty members, administrators, and alumnae to take turns being teachers and learners. They enunciate the fact that intellectual growth is an ever-changing and, ultimately, a "pleasurable" experience.

"Nurturing Intellectual Community: The Life of the Mind at St. Mary's College" began in 1989. An Ad Hoc Committee on Faculty Development recommended in 1988 that faculty course loads be reduced to four courses one semester and three courses the other semester—a change that the project report states was invaluable to faculty members because it provided the conditions that made the formal faculty development program possible. The program now includes a mentoring program; the publication of a faculty newsletter; interdisciplinary lunch discussions; and the "Life of the Mind" series, in which faculty members share their "faculty biographies," histories of how they came to be scholars and teachers at St. Mary's.

According to the faculty development program report issued in September 1990, many faculty members believed the change in the course load allowed them to rediscover their teaching, to become more involved with students. Faculty members' renewed time for and attention to students motivated certain faculty members—and White himself—actively to consider modes of student activity both inside and outside the classroom.

White says that student intellectual development always had been a concern for faculty members and was part of the original thinking behind the faculty development project. The evolution of the St. Mary's student leadership program was complex, however; what began as a part of the faculty development project took on a life of its own. In Fall 1989, Helen Lefkowitz Horowitz, a noted historian from Smith College and author of two books on the history of college campus culture, spoke to a group of faculty members, student leaders, and administrators and led discussion groups examining the learning climate at St. Mary's. During these discussions, White says, the students involved were expressing confusion over their roles as students and developing intellectuals.

White recognized that St. Mary's needed to get to know its students as well as its faculty; he, along with other colleagues, initiated the Campus Culture Project to be a "searching project that asked a series of questions—specifically, 'if you had a friend or sister coming to St. Mary's, what would she most need to know?'"

The Campus Culture Project, composed of two faculty members, one student affairs staff member, one student, and White himself, set out to "hear the students' voices." In spring 1990, the members of the project interviewed student leaders, mostly resident advisors and students actively involved with cocurricular activities. Consulting further with Horowitz, they devised a composite picture of the St. Mary's student.

The St. Mary's woman, the project revealed, felt "considerable stress" in coordinating the different and often contradictory demands inherent in student life—the social, cocurricular, academic, and preprofessional roles of the under-

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graduate. While the typical St. Mary's student was concerned about her school work, she felt "a sharp division between work and play"; essentially, her student experience was disjointed because, according to White, "intellectual adventure, the free-floating exploration of ideas and issues, and self-conscious academic ambition seem devalued and relegated to a secret side of student behavior." The interviewed students also expressed curiosity about the faculty members.

As a result of their interviews, White says the Campus Culture Project sought and received a grant from the Fund for the Improvement of Postsecondary Education (FIPSE) for "The St. Mary's Woman: Toward Intellectual Leadership" program and began to address the sense of divisiveness. The program hopes to assist students in resolving conflicts among academic, social, and extracurricular demands and, most importantly, hopes to foster an appreciation for intellectual "play."

White characterizes the implementation of the program so far as a "welter of activity." The program has incorporated key elements necessary for students to share in the "joy of thinking" that faculty members considered instrumental in their own intellectual development. What St. Mary's needed, the project committee believed, was a way to gain personal access to students and encourage them to become "intellectual leaders."

To begin, the Campus Culture Project set up a two-day resident advisor workshop, "The Idea of Leadership and the Leadership of Ideas." The workshop explored ways that advisors could help the approximately twenty to thirty students in their section to become intellectual leaders themselves. The resident advisor guide cites the two groups of students St. Mary's College is targeting: those who consider themselves traditional campus leaders but not necessarily intellectual leaders and those students who have much to offer intellectually but feel alienated from campus leadership roles.

White believes that resident advisors already have played a pivotal role because forty-eight resident advisors have a "direct line to the students, particularly the first-year students"—a position that allows them to exert a great deal of influence.

Although some faculty members were skeptical that the advisors could make a difference in their new roles, White notes their success as intermediaries. For example, project directors asked advisors to invite four or five students to attend the September 1990 keynote session, "The Life of the Mind." In fact, about 650 undergraduates—one third of the students—attended Dean of Faculty Dorothy Feigl's address on intellectual community at St. Mary's. After the lecture, resident advisors and faculty members held scheduled discussions, and then the resident advisors took it upon themselves to organize more discussion groups.

White believes the two-year project has gotten off to a good start because of the resident advisors' enthusiasm for their new roles. Resident advisors now are working with faculty members to present a "Life of the Mind" lecture series modelled after the faculty development program. Faculty members share their "biographies" and discuss with groups of students their own interests, experiences, and intellectual growth. The goal of such a lecture series, White says, is "to make students realize that 'intellectual' is not a character type; it's a role that we play, and no one plays it twenty-four hours a day. We want students to realize that intellectuals have a genesis; they don't just spring full-grown to their classrooms and start teaching."

The "St. Mary's Woman" program also has planned a conference for student leaders. "The Play of the Mind," a two-day conference which will further consider learning as an enjoyable endeavor as well as the image of the St. Mary's woman, will be held in January 1991. Another conference in February 1991 will connect St. Mary's students with alumnae, another important group in St. Mary's intellectual community. White expects the resident advisors to continue to provide the impetus for student involvement in these programs.

White sees the resident advisors themselves connecting with their learning and in the process taking their place in St. Mary's intellectual community. He feels that their enjoyment of th "play of ideas" already has encouraged students to use the word *intellectual* without shyness. He mentions one student's response as an example of the type of experience he hopes every St. Mary's student will have. She wrote: "When I began to think on an abstract level in my philosophy class, I realized that it wasn't so scary to open those doors that were waiting to be opened."—KRISTEN A. LIPPERT-MARTIN

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APPENDIX
Information for FIPSE

Project Number: P116B01753
The Saint Mary's Woman: Toward Intellectual Leadership
Saint Mary's College, Notre Dame, Indiana 46556-5001
Project Director: Patrick E. White, Associate Dean of Faculty

1. What forms of assistance from FIPSE were helpful to you?

The FIPSE staff was very helpful. During my first project director's meeting, I was quite concerned about the difficulty in evaluating the project. Dora Marcus was extremely helpful not only with real advice, but also with the right kind of attitude--stressing both rigor of design and accountability, but also in reminding me what the evaluation is for--to better communicate what we are doing in ways that will be useful for others. Our program officer Sandy Newkirk was equally helpful, precise, and encouraging both in our contacts at the Program Directors meetings, our telephone contact, and in her site visit. She truly engaged the project in the site visit and had much good advice about the particular project and where we might go with the larger purposes of the development of intellectual life.

I think the program directors meetings were quite good, because of the chance to interact with other directors and learn from their experience, as well as the chance to see the context of innovations in postsecondary education in a larger cultural context of what is good for the nation. Pernaps the one format change I would suggest is to have a chance for some particular mentoring from more senior project directors perhaps in concert with a program officer.

How can FIPSE work more effectively with projects?

As a first time project director, I think FIPSE should spend more time teaching us how to be project directors. In this I don't mean simply the nuts and bolts details, which are covered pretty well. I think more generally we could use some advice and information about how best to relate to our project officers. Sandy Newkirk was very good and accessible, but I have a sense that I did not use her as much as I could have or should have. Some general information in print or discussion about how project directors can best interact with the program officer, including what program officer's expect or imagine out of an optimum relationship. A little friendly advice in a few written sheets would help us understand how FIPSE staff can be of use. This is especially important for people at small colleges who are not used to interacting with federal agencies.

2. What should FIPSE staff consider in reviewing future proposals in your area of interest? What are emerging new directions? What are key considerations, given your type of project?

In the general area of campus culture there is an emerging interest in the ways in which the curriculum of a college is by no means the whole story of even the academic or intellectual side of the college

education. In some ways this is an affirmation of the old saw that students learn as much outside of class as they do inside the class. But too often that is seen as merely a validation of the importance of student affairs, for example, of education in health, gender, and race issues in the residence hall, and in questions of leadership development in clubs and activities. Yet colleges and universities need to be more aware of the ways in which their students' intellectual lives are being shaped by the culture of their campuses, and that culture is subject to modification. Kuh and Whitt in The Invisible Tapestry: Culture in American Colleges and Universities argue that it is very hard to change a college's essential culture. I think they are right. Certainly in our experiment we did not fundamentally alter Saint Mary's College. However, what their formulation does not fully credit is how complex a college culture can be. There are many different cultures, many different ways of being on a college campus, even one as homogeneous in appearance as Saint Mary's College, where all the students are women and well over ninety per cent are white and Catholic. And direct interventions can draw attention to aspects of a culture that might be hidden or submerged, and pull it out and re-engage it. We did this with a certain vision of the Saint Mary's woman as intellectual leader. We need to find ways to more carefully map the intellectual cultures of college and encourage their development.

A major area that needs support and study is the conception of student as intellectual. Too often we look at the student as a learner aiming for particular goals, and there is much to be said for such an approach. Yet students, as we have seen, are hungry for a larger definition of their enterprise as students, because it gives them a larger definition of their possibilities as thinkers and human beings.
FIPSE has been strong in supporting linkage between student affairs and academic affairs. We would urge the continuation of that interest and a broadening to include connections between alumni and alumnae offices and the investigation of campus culture. This is especially crucial for private higher education, for the connection of alumnae to the intellectual culture of the College must continue not only for its fiscal health but also for its largeness of mind and spirit.

Finally FIPSE should help colleges explore qualitative and quantitative evaluations that would measure growth and development in campus cultures, including student and college self-perception, but also incorporating changes in behavior. How do students who are going to be intellectual leaders behave? How do those who are the intellectual leaders of the generation learn to take on that mantle? We need to see that there are complex choices students and faculty make that go beyond ability. We see this clearly in the environment of a women's college and in the history of women's education. Preparing students to become intellectual leaders is one thing; helping students understand what that means and to want to take on that role is another kind of task.

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